The Churchman.

REV. WILLIAM WALTON, A. M.; EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XIX. NO. 12.—WHOLE NUMBER 948.

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Daily Public Worship.

"O God, Thou art my God; early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee, in a dry and thirsty land, where no water is; to see Thy power and Thy glory, so as I have seen Thee in the Sanctuary."—Psalm lxiii. 1, 2.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In Trinity Church,	At 9 A. M. and 3 P. M.	
In All Saints' Church	6 1-2 "	
In St. Luke's Church	8 "	6 1-2 "
Holy Communion every Sunday at 7 A. M., except 2nd Sunday in the month, at the usual hour.		
In St. Clement's Church	8 "	P. M.
In Calvary Church	8 "	and 6 "
In Church of The Annunciation	8 "	and 6 "
In Church of The Holy Communion	7 1-2	and 6 "
On Fridays, evening Prayer, with Lecture, at 7 1-2 P.M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.		
In Emmanuel Church	8 A. M.,	and 6 P.M.
on Fridays and Holy Days.		
In Church of The Holy Apostles	9 "	
In Grace Church Brooklyn Heights,	8 "	and 6 "

Calendar for May.

20. Sunday after Ascension Day.
27. Whitsunday.—(Proper Psalms instead of the Psalms for the Day.)
28. Monday in Whitsun Week.
29. Tuesday in Whitsun Week.
30. Ember Day.

June

1. Ember Day.
2. Ember Day.
3. Trinity Sunday.
10. First Sunday after Trinity.
11. St. Barnabas the Apostle.
17. Second Sunday after Trinity.
24. Third Sunday after Trinity.—The Nativity of St. John the Baptist.
29. St. Peter the Apostle.

Poetry.

For the Churchman.

Mr. Editor,—As those animals, whose wont it is to feed among perpetual snows, do come at length to partake somewhat of their whiteness; so the often reading of those fair lines, in which is celebrated the advent of our Lord and Saviour Jesus Christ,

> "He might have come in regal pomp
> With pealing of archangel trump," &c.

has occasioned their faint reflection—as when a shining object casts its shadows upon a lustreless surface—in these which would humbly commemorate His departure.

Yonah.

The Ascension.

I.

The myriads of earth untold,
He might have gathered to behold!
And awe-struck kings have bowed the knee
Before His rising majesty.
They who had mock'd Him, scourged, and slain,
Have come to swell the glorious train.
Through earth's extent, each sea and isle,
All sound or voice been mute the while—
And, through the wide-disparting sky,
The chariots of the Lord on High—
The twenty-thousand angel band
Descended at His word's command.
So radiant might have been His car
As would have dimn'd each sun and star.
Such music through the Heaven have rung,
As ne'er had woke from seraph tongue—
And garmented in robes of light,
Whose dullest shadow pained the sight—
He might captivity have led,
The saints recalling from their bed.

II.

He went not thus—a chosen few
Alone were gathered to the view;
The earth kept on her course the same
As when to Bethlehem He came;
No chariot did they behold
Of flame—as for the seer of old;
A passing cloud was made to bear
The King of Glory up the air;
No breath of music floated near,
Save as His blessing filled the ear;
No garb of glorious hue He chose,
But as He was, majestic rose—
Alone—till hid from mortal sight—
And then the radiant hosts of light—
O who would doubt to so believe—
Descended to their king receive:
With such a shout of rapturous mirth,
As woke not at creation's birth.
Lift up your heads, eternal gates!
Unclose! The King of Glory waits!
The Lord of Hosts, in battle strong,
Returns to rule the Heavenly throng.

Selected Matter.

The Church of England before the Reformation.

CONCLUDED.

In the reign of Queen Elizabeth again, Archbishop Parker of Canterbury, Bishop Jewell of Salisbury, and others, pursued a similar course to that of Cranmer in the reigns of Henry and of Edward. When they had done all, there was no schism in the Church. She remained the same Church as before, not a new, nor a divided Church: her bishops were still truly bishops: her congregations were still one.[1] Only the original and true doctrine and discipline of the Church had been relieved from that superincumbent weight of late corruptions, which had long obscured and weighed them down. All was restored, as far as possible, to the model of Scripture and of primitive antiquity.

Now, what comparison can there be between the course of men who acted thus, and that of private individuals who, oftentimes without sufficient knowledge of theology and history, always without any lawful authority to reform and teach, though certainly never without a duty lying on them both to hear and obey, presume upon supposed or most unnecessary cause, if not out of a perverse or wanton spirit, to separate themselves from the communion of Christ's Church, and build up sects in their own unapproved opinions, against the word of Scripture, and the voice of ages, and the authority of lawful pastors, and the existing statutes of the land?

It is in vain to urge that, had Cranmer and the Reformers not departed from the system which they found existing, the Church might have remained in her corruption still. It is a very different case when the Church, as a body, at the instigation of her lawful guides, departs from error—and when individual members of the Church at the instigation of their own choice, or of unauthorized teachers, depart not from error, but from the body of the Church itself. It is one thing to dissent in opinion from the teaching of the Church, but another to separate on that account from her communion, and to foment strife and divisions. Dissent, in opinion, may be conscientious, *may* be even right: but *separation* cannot be innocent, nor end in peace.[2] It would be well then that private individuals should remember that from them, as such, the word of God requires an humble deference to the guidance of their lawful pastors: if unhappily unable to endure their teaching, or unwillingly constrained to differ and dissent, the Church and State both leniently tolerate the conscientious opinions of private individuals. But the Church does not, the State cannot, render their separation innocent or lawful in the sight of God. Popery demands unlimited and blind submission to the priesthood, shutting up the Scriptures from her people, while she enforces the demand. The Church of England opens wide the word of God to all, and bidding them search and see with their own eyes, requires obedience to the clergy only in so far as obedience to them is, in fact, obedience to the Scriptures and to God.

3. Lastly, the Reformation of the sixteenth century involved no schism; whereas schism and dissent now almost uniformly go together. This point has been touched upon under the preceding head, but it may also be considered further.

Schism, then, it is true, followed upon the Reformation, but was not involved in it. Schism there was; but schism there need not have been. And that which took place, was not only not encouraged by the Reformers, but was not even the direct consequences of the Reformation. On the contrary, the Romanists themselves, the upholders of unity, became the first schismatics in England, and encouraged Protestant Dissenters to become so.

For, as I have already stated, the congregations of the Church in England, after the Reformation, still continued one.[3] There were no other meetings of the people, for the purposes of public worship, than those held in the churches, and presided over by ministers episcopally ordained. For although there were then many persons who preferred the old forms of Rome, and, on the other hand, many who so disliked them as to desire a still further Reformation, yet both these parties continued steadfast in the Communion of the Church of England, notwithstanding this difference in their private sentiments. Schism or separation, on account of their opinions, was what they did not contemplate. And it is fact of history most fully ascertained, that they actually did not separate from the Church before the eleventh year of the reign of Queen Elizabeth. At this the Pope, Pius V., dispatched a Bull into England, which led those who favored Rome to separate themselves from the Church of England, (in which, though Reformed, they had hitherto communicated) and to form distinct congregations among themselves. Secret instructions were, at the same time, given to the schismatic Romanists, that they should foster even the ultra Protestant views of the section most opposed to them in the Church, in order to confound the Church of England by a multitude of sects, and so prepare the way for a national return to Popery.[4]

Thus, then, the Romanists became themselves the first separatists in the Church of England, and the first promoters of dissent and schism. And then, as now, it was the policy of Rome secretly to advance the sectarian cause in England, as knowing that to be the least suspected, but most likely course of causing a proportionate return to Popery. For it is the natural tendency of men to run eagerly from an extreme into its opposite. And nothing is more to be expected than that, when once the evils of dissent and schism shall have been experienced to the full, men, unless mercifully checked by over-ruling Providence, should rush tumultuously back, as with a recoil of a strong spring, into the old paths of Rome, expecting there alone to meet that unity, which they will then at length perceive to be so necessary and desirable. For, it need scarcely be added, that Rome also represents the Church of England, not as a body distinct from corruption on the one hand, and from disorder on the other;—but as a *sect*, herself disunited from the one Catholic Church, and punished, for her separation from it, with all the miseries of disunion and decay. So wise are the children of this world in their generation; and so subtle is the policy by which the former Queen of Western Churches would prepare for herself a way to her old supremacy and temporal power.

Whenever, then, we hear it said, as is so common, that we separated from the Church of Rome, let us remember that an attempt is thus made to fix on us the character of schismatics, and to make our own former course an apology for present schism. For the intended inference is this: That if we separated then from Rome, others may now separate from us. But let us answer, as with truth we may, that, on the contrary, Rome separated from us, not we from Rome. We, indeed, never could separate from the Romish, or from any other Church, in the sense in which Dissenters separate from us. For we were at no time members, lawfully, of the Church of Rome, or of any Foreign Church, but only of the Church of England. At the Reformation we had bishops who, from circumstances, were exposed to foreign tyranny; they were enabled to prove themselves independent, and to vindicate their independence. We had a creed and liturgy derived from the Apostles, which had been overlaid by corrupt traditions of men; we set them free. We may cleanse off the rust from a sword, and retain the same sword polished.

In the same manner, if the Bishops and Church of France, of Germany, or Switzerland, or all of them, had been enabled by God to do as we did, (for they were also corrupted and enslaved) they might have done it. Each national branch of the Church Universal might lawfully have reformed itself, and separated itself, not from Rome, but from corruption. Nay, even Rome herself might have pursued the same course also, and, in this sense, separated from herself. With the exception of Rome, a large portion of the European Churches generally did endeavor to do this. But as their Reformation was conducted, not by bishops, who alone had authority to conduct it, but by private individuals, who had no authority, their designs did not prosper in the same degree, or terminate as ours did.

But in our course there was not, nor could be, schism. Schism is the separation of individuals from the body of their national Church or of one branch of the Church, not from another branch, but from the Church Universal. We separated from Rome only in that she was corrupt; in that she was Catholic we maintained our union with her. But this is the union which the Dissenters break. They separate themselves, not from corruption, but from purity; not from a corrupt branch of the Church, but from a reformed branch; not, indeed, from a *branch* of the Church *only*, at all, but from the Church Universal; because the Church of England, in all things essential, is one with the Apostolic Universal Church. And this separation, Scripture pronounces a great sin. It is not our part to judge individuals who may be conscientious or mistaken. But it is our part, for it is our bounden duty to maintain what Scripture teaches of the sin itself. And that is that it is the offsprings of "the carnal mind,"[5] which, we know, "is enmity against God."[6] God will know who have been guilty of it willfully. We can know, for the most part, only who are guilty of it outwardly. And these our duty calls us to avoid, to admonish, and, if necessary, to reject. "I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."[7] "A man that is an heretic, after the first and second *admonition, reject*."[8] "Yet count him not as an enemy, but *admonish* him as a brother."[9] In thus doing, there is no want of Christian charity; rather is it uncharitable, if we allow them to continue in their error. "Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him."[10] "It is better to bear the rebuke of the wise, than for a man to hear the song of fools."[11]

Thus, then, it appears that the English Bishops and Clergy, with consent of the Church, in the sixteenth century, did but reform doctrines which were corrupt; whereas the Dissenter, without such consent, would resist those which are pure. The Bishops at the Reformation also had authority for acting as they did; which private individuals cannot have. Moreover, the Reformers rejected only the unlawful authority of a foreign bishop; whereas the Dissenters reject the lawful authority of their native Bishops, and indeed of all Bishops whatsoever. The Reformers did but exercise their proper office scripturally and legally in the Church; the Dissenters separate themselves unscripturally and illegally from the Church.

And this is, then, our answer to Dissenters.

When, therefore, it is asserted, that Popery was the established religion in England before the Reformation, the answer to the Romanist is this: That in the sense for which he contends, Popery was not the established religion in England before the Reformation: inasmuch as it was never established lawfully, but only as an usurpation.

The answer to the Dissenter, on the contrary, is this: That, although in the sense for which he contends (for he allows the usurpation) Popery was the established religion in England before the Reformation, yet this is so far from proving what he wishes to prove by it, and from excusing modern schism, that it does not bear upon his case in any other way than to confute and to reprove him.

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[2] The distinction between Dissent and Schism seems to have been lost among us; Schismatics being now universally called Dissenters. Dissent is properly a differing in opinion; Schism is a separation from the communion of the Church.

[3] See Soames' Elizabethan Religious History, pp. 10—12.

[4] Soames' Elizabeth. Relig. Hist. cap. ii. p. 78, 95, 96, 99, 121, 133, with notes.

[5] 1 Cor. iii. 3. 4. Gal. v. 19—21. Jude, ver. 19. &c. [6] Rom. viii. 7. [7] Rom. xvi. 17. [8] Titus iii. 10. [9] 2 Thess. iii. 15. [10] Lev. xix. 17. [11] Eccles. vii. 5.

St. George's Society of New York.

The Festival of our patron Saint, and the sixty-third anniversary of the establishment of the above-named excellent Institution were celebrated on Monday last, the 23d inst., in the usual manner, but with an unusual manifestation of charity and good-will, and sound loyalty and zealous patriotism. At noon the annual meeting was held at the City Hotel, and the routine business disposed of. At half past two the members again assembled, and at three o'clock, headed by the Rev. Francis Vinton, D. D., one of the chaplains of the Society, they walked in order to Trinity Church. The Evening Service of the Church was most impressively performed by the Rev Dr. Berrian before a numerous congregation. A most eloquent address was delivered on the occasion by the Rev. Dr. Vinton, which we have obtained permission to lay before our readers in full.

"God, that made the world and all things therein, hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation, that they should seek the Lord if haply they might feel after him, and find him, though he be not far from every one of us: for in Him we live, and move, and have our being."

So spake the Apostle Paul at Athens.

His audience was composed of the people most distinguished among antiquity for the brilliancy of their fancy, the acuteness of their perceptions, and the subtleness of their religious sentiments. Their monuments in Poetry and Architecture demonstrate their excellence in what is beautiful. Their Logic and Philosophies are witnesses of their intellectual power in metaphysical and analytic studies. The multitude and variety of their Altars betrayed their religious sensibilities in the aspect not only of idolatry, but of a worship of "The Unknown God."

A people thus unrivalled in the activity of the sentimental, the intellectual, and the spiritual faculties of the human soul; whose productions in Art, and Literature, and Religion surpassed all the achievements of the whole pagan world besides, were nevertheless children in the knowledge of the truths and beauties in which they sought to excel. Their æsthetics were sensual; their writings, speculations, their reasonings sophisms; their worship, a miserable mockery of their humanity and an offence to God. In the very horn-book of Natural Theology, (as the Deist falsely styles his faith) they were profoundly ignorant. In all their wisdom they knew not God: they knew not man: they knew not themselves. They had no national life, worth the name. They had no conception of their true relations to their fellow-men. Their education, aiming at the development of all their faculties, attained its object in producing a Community of Sophists, of Sensualists, and Idolaters, ripe for the schisms of Domestic discord, a prey for the Conqueror's sword, and a victim for heaven's vengeance.

To such a people St. Paul was uttering an unknown but most wholesome truth, when he taught them, in a few words, the Unity of God, the fellowship of mankind, the distinction of nations, the divine allotment of the bounds of their habitation and the source of their individual, social, and natural life in God, "in whom they lived, and moved, and had their being."

These truths, announced to the wondering Greeks on Areopagus, are not grown old with time. They are now as fresh as when the first man begat posterity. They are as true as their immutable Author. And although I may not insult a Christian Assembly by pronouncing them to be, to them, new doctrines, of which they are ignorant, yet I should be faithless to my convictions, did I not declare them to be truths of which we are too unmindful. It cannot be amiss, then, if I address you on the wholesome theme which I have introduced from the discourse of St. Paul to the Athenians.

I cannot claim for those words the suggestion of the topics of this address; because those words themselves were suggested to my mind by the prospective circumstances, in which, by your favor, I find myself at this moment.

Members of the St. George's Society! ye are now, at this instant, verifying and illustrating the facts of which the Apostle testified.

Although ye are in a foreign land, ye are met together, in an organic body, as Englishmen. The National instincts assert themselves and bear witness to the fact of your national distinction. The Creator of all things, who gave you human hearts and ordained your birth under the Crown of Britain, implanted in your breasts the love for your native land, and bound you in bonds of fellowship with your countrymen. The warm and noble blood of Englishmen cannot dry up in its channels, but your beating hearts impel the tide with quicker flow at England's glory, or send the crimson current burning to your brows at England's shame, as nature's token of your nationality and your sympathy together.

The separate existence of nations, therefore, is attested by your society and verified in your hearts, not as a separation caused by self-will, but as ordained of God; who, to preserve the ordinance, hath interwoven in our nature the ties and ligaments of national fellowship. We cannot disown them if we would. We would not destroy them if we could. And, therefore, ye are joined together in this foreign country, in an association whose name and objects both combine to knit into closer texture the spiritual fabric of your national affections.

But while we are met together as Englishmen, we behold the spectacle of other nations and tongues and kindred, assembled with you. Some are here by invitation, to which they respond with alacrity and gladness. Others come spontaneously. But whether by your behest or theirs, the fact serves to demonstrate that other truth which the apostle spoke touching the brotherhood of man with man.

The same God who constituted nations in their distinctness, also "made of one blood all nations of men for to dwell on all the face of the earth." And the presence of their representatives, their united voices in our worship, the common prayer and praise in which we have joined with one another, is a reciprocal recognition of our human brotherhood.

Now the harmonizing of these two facts, viz: the national separation and the universal unity of men, is the great problem of human terrestrial life. This question enters into politics, into morals, into religion, that is, into all the great themes of the social state. The history of civilization is the annals of the experiments of mankind in working out the problem of forming and maintaining their national independence, consistently with the bonds of Fraternity, Equality and Friendship, with their fellow men of other nations.

The severalty and unity of nations is a two-fold truth. Like every truth, it is binary. But how to realize it without encroachment on the one side or the other? how to give due weight to the claims of both? how to maintain the equilibrium? how to prevent preponderance of either the national interests or the interests of humanity? how, in short, to assert and defend the individuality of the several nations, and, at the same time, to do as they would be done by, according to the dictates of justice to the personal rights and reciprocal duties of one another? These enquiries have engaged the thoughts of philosophers, statesmen, moralists and divines, whose theories constitute the material of their works on political economy, are embodied in their laws of nations, are enacted in their parliaments, are executed in their foreign intercourse.

It is a most interesting study to trace the experiments of the nations of modern Europe and to mark the results of them, in the endeavor to solve this master problem. On the other hand we notice the intense consciousness of national life, so absorbing as to overshadow the relationship towards other nations, and to dull the perception of their rights. Such an exclusive apprehension of the national claims produces a morbid sensitiveness to foreign contact; a readiness to fancy insult and quickness to avenge it. National pride becomes a prevailing passion and nurtures ambition and instigates to wars of conquest. Aggression excites resistance, which, if successful, leads to invasion in return. And thus the social relations of Europe became disturbed, disordered, and then thrown into an awful confusion, wherein humanity lay wounded and bleeding in the carnage of battle-fields; in the desolate homes of the fatherless and the widow; in the prisons and on the scaffold; where the blood and agony of those whom God had created brethren, attested the violence done to nature by the usurpation of the national over the human instincts.

But when the end was come and humanity arose in recovered strength, asserting that God had appointed to nations the bounds of their habitations and had "made of one blood all nations of men for to dwell on all the face of the earth," then the universal heart beat high and quick in recognition of its own voice—once smothered but now released—and with united acclamation the nations demanded a restoration of their several boundaries and ancient constitutions.

Thus, the very excesses and licentiousness of the pampered pride of the nation, after producing war and wretchedness wrought, throughout Europe, a more general acknowledgment of the human relationship and human rights. Accordingly since that period there has grown up an earnest party of Philanthropists, (self-styled,) whose principles, are as one-sided in this direction as the principles of the mere Nationalist are in the opposite.

And herein, it is obvious that this party, like the other, are possessed of only a half-truth or only one-side of the binary truth, touching the conditions on which God has constituted Society. And inasmuch as all experience teaches us that a half-truth is the worst of practical errors, instigating to fanaticism, so it requires no prophet to predict that the advocates of the rights of man, on the ground that the human family is of "One blood" while they are unmindful of the other truth that God hath also ordained the distinctness and severalty of Nations, with their particular National laws and obligations, will practically become Anarchists and foes of order and disloyal to Governments.

In the great drama, now enacting on the Stage of Continental Europe, the scene before us is the fearful spectacle of Revolution, under the banner of Liberty, Equality, and Fraternity. And if these watchwords shall be verified, as their adherents would desire, we shall behold, in the next act, the melting down of the barriers of National distinction; the fresh erasement of National boundaries; the fusing of all royal perogatives; the transformation of kingdoms into one huge and awful democracy; and the ultimate personal individuality of every man, each claiming the right to do according to his own will; and in fine, the violation of those principles of Liberty, Equality, and Fraternity which are now pleaded to sanction Revolution.

The universal brotherhood of mankind is thus perilled by the mere Philanthropist; Humanity is stabbed by her own vindicators; Law and Government, having been unrighteously deposed, resume their throne, only to tempt Rulers to a tighter tyranny and to expose the people to a severer thraldom. With this incessant vacillation, Society is doomed to be tost by the theories of earnest but misguided teachers, now into the selfishness of exclusive Nationality; now on the broad expanse of universal philanthropy,—while human happiness, left to the merciless conflict of the winds and waves, shall drift on the boisterous ocean, in peril of wreck and perdition.

The experiments of Abolitionism in this country, and the theories of Socialism, here and in Europe, are illustrations of the attempt to realize one portion of the Law of God at the expense of the other. The theories of Protection and Free Trade are instances in Commerce of the effort of Political Economists who, on the one hand keenly discern the National severalty, on the other hand the union of nations. The problem how to reconcile the two conditions, so as to subserve the peace and wealth of mankind, enters into all investigations touching the well-being of Society, alike, whether in Morals, or Politics, or Civil Economy.

The questions arising out of the discussion affect every man's interests and every man's happiness, and therefore, will continue to engage the anxieties of all men throughout the civilized world, until the true amalgam of *God's will* shall be found out and faithfully applied, whereby the discordant elements shall be reconciled and both moieties of the binary relationships of men, as members of the separate nations and members of the Universal family, shall become duly recognized, honored, and put in practice.

Now mankind are not left in ignorance of God's will, nor are they doomed to search in vain for the true leaven that shall reduce to wholesome consistency the materials of social life.

To England, the great blessing of this harmonizing principle has been long vouchsafed, so that as a Nation, she is seen erect and strong, feeling intensely her own National life, amidst the disorder of tottering thrones and desolated kingdoms; while at the same time she is foremost in upholding philanthropy.

In celebrating your Anniversary in the Church of God, are not your prayers and praises, your vocal confessions and your pronounced creed, witnesses of the fact, that you, in your society, maintain the living truth of God's presence and authority, which is the truth that, the English nation recognising, has made her constitution strong and her people happy?

And what is this piety, but the expression of the third fact announced by St. Paul at Athens, when he said that in God we live and move and have our being, and that in making men of one blood, and in determining the bounds of their separation as nations, the divine will and purpose was that they should seek the Lord and offer him their united adoration as the Common Sovereign, Creator, and Preserver?

Here, then, we perceive the deep truth which harmonizes the twofold relationship of men as partakers of one humanity, while separated by distinct nationality. It is the acknowledgment of one God, by one Faith, through one Baptism, in one Body and one Spirit, unto one hope in Christ Jesus, as children of one Father, who is above all and through all and in them all? It is the embodying and enforcing of this Religion in England's Church, which has given character to the English nation. She derived from the Holy Apostles the divine Institution wherein the pure principles of Christ's religion were embodied and set forth, and which at the Reformation were restored. The one faith she maintained; the authentic ministry, to which Christ's perpetual presence was pledged, were her accredited teachers. And while she thus professed her steadfastness in the One Holy Catholic and Apostolic Church, wherein the brotherhood of man, in the true power of Liberty, Equality and Fraternity is witnessed and enjoyed, she was growing into nationality, winning converts from Celts and Saxons, Danes and Norman, and bringing together both conquerors and the conquered, into the joint harmony and ardent fellowship of the relationship of humanity and loyalty, and producing out of the various tribes, that glorious and matchless homogeneity, which we behold and honor and cherish to our very hearts, when we name the name of England! O! England, Thy Church hath made Thee what Thou art and would lead Thee onward and upward unto what Thou mayest become! Thou art not the upholder of Thy Church, but Thy Church of Thee! Let not the State persist in any tempting usurpation, any fancied patronage; any tyrannizing laws; for if the union which, not man, but God has constituted, be dissolved, the State shall totter and the nationality and philanthropy of Englishmen, shall be dissolved, annihilated and forgotten.

It is, then, to Christianity, as maintained in the one and Universal Church, that nations owe their national life. The polytheism of the Athenians and all other sectarian forms of religion, are not only incapable of uniting men into nations and imbuing them with the love of brethren, but they are also inadequate to preserve the national bonds. Neither do they inculcate the brotherhood of man with man. They are destructive to both fellowships. Altar against altar; worship beside worship; varying priesthoods; and contending sects disintegrated the pagan world and threaten Christendom. But where the gentle processes of the Church are free to exert their genial effects we behold, (what in miniature is now before our eyes,) a people joined in the bonds of natural unity, emulous to exhibit their fraternity and love, by the outflowings of humanity and charity.

Let me then, in conclusion, encourage all this assembly to bestow freely of their alms to-day, for Christ's sake, to enable this Society to be liberal in their benefactions to their distressed countrymen. The Emigration to these blessed shores rushes in an impetuous tide, bearing hither the outcast, the sick, the broken-hearted, the old man, the matron, the maiden and the infant. All these claim our sympathy and our help. Let your hearts feel and your hands will give and your mouth will speak consolation.

I know a man who is now occupying a distinguished place in the church, who landed on these shores in penury. He had been an officer in the army in India, but resigned his commission for commerce. Mercantile misfortunes made him bankrupt—cold treatment well nigh made him broken-hearted. In vain he sought employment. He at length procured it on one of our canals, in rotting hemp. He enlisted in the army as a private soldier. When finally, by appealing to the St. George's Society, his release from military servitude was procured, he was engaged by a Lawyer: entrusted with a school: educated for the ministry, and is now the eloquent, popular, laborious minister in the church, whose name is honored and whose work is blessed. I am permitted by him to allude to his case, in order to present you with an example of the benefits of this association of the St. George's Society.

Brethren—Let me remind you of your special obligation. I plead the argument of the Great Lawgiver of Israel, "Love ye the stranger: for ye were strangers in the Land of Egypt!" I plead the argument of one greater than Moses, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

A collection was made immediately after the delivery of this discourse, for the benefit of the charitable fund of the Society. The excellence of the Choir and the admirable playing of the organ, by Dr. Hodges, should not be unnoticed. Handel's Coronation Anthem appropriately closed the service.—*N. Y. Albion.*

Communications.

For the Churchman.

Presby'n Clergyman looking for the Church.

Entered according to Act of Congress in the year 1849, by John W. Mitchell, as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER IX.—LITURGIES.

With a growing feeling, which at that time I considered Catholic, although it was, in fact, the very opposite, I allowed myself, on several occasions, to receive, while yet a Presbyterian clergyman, the Lord's Supper in the Episcopal Church, both because I would not turn my back upon a table that the Lord had spread, and also because the form of its administration in that Church commended itself so entirely to my understanding and my heart. A Presbyterian Communion, borrowing yet another unsightly feature from Congregationalism, is now generally celebrated in the afternoon, when the flesh is full, the mind weary, the eye heavy, and the heart asleep. But, as it is now no longer a Sacrament, it can be thrust out of its place in the freshness of the morning, to make room for the preacher and his sermon! To this dull, drowsy service, dictated by a single mind, poorly qualified, at best, to raise me from the things of earth, and presenting to my longing lips a hard and chilling stone for warm, nutritious bread, I came, in the accidental way just mentioned, to prefer a celebration, more commensurate with the dignity, and more congenial with the sweetness, of so august a Sacrament. The Episcopal Church forbids its depending upon one man, whether a whole congregation shall be edified or not, whether a glorious Sacrament shall be marred or not, whether the atonement shall ultimately be denied or not, and compels the minister to speak "in the words of sound doctrine,"—the words by which the martyrs passed away to their reward, and sainted millions in the ages gone by, grew so eminently ripe for Heaven.

The Communion office of the Episcopal Church is the resplendent gem in the girdle of devotions with which she belts the days of her holy year, and the hours of her holy days. In the immediate presence of her Master, showing His hands and His feet, she rises above herself, in the magnitude of her conceptions, and the fervor of her strains. No "thoughts" will suit her, but those that "breathe" in the bosoms of cherubim and seraphim; no "words" will answer her, but such as "burn" with the martyrs as they pass through the fires to God. Therefore, "with angels and archangels, and with all the company of heaven," she pours forth the stirring strains of the Tersanctus, and the boundless chorus of Gloria in Excelsis Deo. Perhaps the Presbyterian who knows less of the Prayer Book than does the Papist of the Bible, will be surprised to hear that these seraphic hymns, and other portions of our Eucharistic service, can be distinctly traced to the very days of the Apostles; some hymns, some prayers the Apostles must have used; it is not likely that the early Church lost them all; the first Fathers of the Church tell us that these were some of them; at the same time they have a sublimity and sweetness that no human pen or voice can resemble. What then is the inference, but that ours is the Church, instinctively preserved, of the holy Apostles, and of their glorious companions? But the rapt spirit of the Communion service, the Presbyterian can never know; because, to know it, he must enter into it, and taste and feel that it is his, as he falls down with an innumerable company, of every age, about the altar,—that great symbol of worship and of sacrifice.

When I had nearly resolved on entering the Church, I was conscious of a fear that I might become some day impatient, under the restraints imposed upon my "liberty," forgetting that one very intention of a liturgy is, to prevent men's taking liberties in the presence and the worship of their God. And, although my experience since, causes me to be astonished at such fears, finding, as I do, that I am not straitened in the liturgy—an ocean, so to speak, without a shore—but am only straitened in my own heart, and in the earth-bound ties that prevent my launching on its free and untrammelled bosom—yet in those days I went so far as to inquire of Episcopalians, and particularly of a clergyman, in whose candor I knew I might confide, whether they did not sometimes in their hearts covet a larger liberty. But Low Church differed not from High, nor the oldest from the youngest, in the universal answer, that the oftener they used their delightful forms, the more all other services appeared defective and unedifying. Such, I remember, was the testimony particularly of a venerable and excellent clergyman, now fallen asleep, with whose friendship I was highly favored, and whom the "denominations" around delighted to honor.

Besides these assurances, I came to find, that I had had already an experience on this point, to which I had not been sufficiently attentive. I began to notice that prayers which I had learned in infancy, especially the prayer *Our Father*, came, morning and evening, to my mind, so that it could never be forgotten nor omitted. Also the little verse, which my mother taught me—

> "And now I lay me down to sleep,"

was observed to be the instinctive good-night with which I closed my eyes upon the world, and must continue so to be, until I shall have closed them on the world forever; and even in what is called extemporaneous prayer, I noticed, that my private devotions had all fallen into set stereotype expressions, and that only an extemporaneous *effort*, in its very nature injurious to devotion, would secure any tolerable variety in the pulpit itself.

There was, too, another thing that struck my attention with considerable force. In those revivals, which, according to modern Presbyterian ideas, are the true thermometer of all that is kindling or spiritual in religion, when all remnants of forms are avowedly delivered to the winds, and a species of spiritual carnival or anarchy prevails, the effect of *repetition* is found to be what Episcopalians assert, and the very reverse of what Presbyterians at other times suppose. Not only is there, in time of a revival, a recognition of one of the great principles of Episcopal worship, in the increased proportion of praise and prayer, but the praises and the prayers, like the cries of Him in the garden, are constantly "in the same words." In those critical moments, when the interest is most intense, you do not find the minister announcing a psalm or a hymn never heard before, nor a judicious chorister selecting even a new tune, for the purpose of varying the effect, or of heightening the devotion; but the hymn and the tune that were sung with such effect at the last meeting, must be sung again at this, and, though they have been repeated for weeks and months, yet no voice nor heart is weary. A new tune or hymn daily resorted to for *variety*, would *kill a revival in one week!* And, for years, and throughout life, those same enlivening tunes and kindling hymns are echoed in the social meeting, and re-echoed at the fire-side, and in the darkest and coldest seasons are invoked, to warm and cheer by their lively associations, the Presbyterian, in his less happy "frames." How hallowed, then, thought I, by sacred associations with the past, and with all past ages, and how delightful, by a repetition that enables us to appreciate the force of words, and how sweet as the very language in which our dear departed ones, day after day, poured out their hearts to God, and how adapted to recover a lost or deteriorated spirit of devotion, not to say, too, a lost or overshadowed faith, must be *such* a liturgy as is found among the treasures of the Episcopal Church.

As a "revival," therefore, by throwing the Presbyterian off his guard, and betraying the religious instincts of a pious mind, is a species of agitation, in which truth comes accidentally to the surface, we appeal to it as an authority which certain minds can comprehend. And as a revival restores simplicity to the style of *preaching*, and is fatal to that metaphysical haranguing which degrades the pulpit to a level with the schools—and as a revival rouses the worshippers from their cushioned seats, and brings them to their *knees*—and as a revival suggests also the public reception to the Communion, after a mode corresponding evidently to the rite of *confirmation*—and as a revival elicits, moreover, the earnest *amen*, and the audible *response*, from worshippers who feel that they have a right to join in, as well as hear the prayer, and, in fact, makes the privilege of prayer the privilege of all, so that even the women, who are commanded to keep silence, have their conventicles, where the full heart, denied its utterance in a liturgy, may assert its liberty, and speak out its pent-up emotions—so a revival does to Episcopacy a still further homage, by discovering the fact, that our most earnest and delightful devotions and "frames" are invariably identified with *set psalms, and hymns, and forms*, of which the ear, the lips and the heart grow weary never. Even the Princeton Review, cool, dignified, dispassionate as it is, acknowledges this principle in *sound*, even if it do not adopt it entirely in *sense*: "The lovers of old tunes will not be disappointed in finding such as Old Hundred, Wells, Saint Martin's, Mear, &c.,—glorious old tunes, which our fathers sang, and handed down to us; time-honored, full of power, and deep religious influence, and which we are bound to use, and send down, unchanged and pure, to those that are to come after us." To me it is a perfect riddle, that the man who would thus gravely reason for mere *sounds—vox et preterea nihil*—should not feel the strength of his own argument, when dealing with such a liturgy as the Episcopal. For we wish no better words than his, to express the same thought with reference to the liturgy:—"The lovers of old [*hymns*] will not be disappointed in finding such as [*the rich* BENEDICITE, *the noble* TE DEUM, *the heavenly* TERSANCTUS, *and the thrilling* GLORIA IN EXCELSIS DEO]—glorious old [*hymns*,] which our fathers sang, and handed down to us; time-honored, full of power and deep religious influence, and which we are bound to use, and send down, unchanged and pure, to those that are to come after us." We cannot see how the Princeton Reviewer has escaped the *a fortiori* in this matter. We are quite sure that he must think well of liturgies. The principle, whether it apply to devotion or to tune, cannot be disputed. Could Napoleon re-appear, to head his legions in the field, he would invoke the inspiration of the stirring *Marseillaise;* and could the martyrs and virgins and confessors return, nay, should the King Himself, in His beauty, come down, what strain more full of majesty and sweetness could we find for all Earth's voices to go forth, and greet Him, than the heavenly TE DEUM?

The revivalist finds all his machinery ineffectual, until he has drilled the congregation into set phrases and a fixed routine of hymns and spiritual songs; and nothing so electrifies a Missionary meeting, or achieves so successfully the difficult task of sustaining a high-wrought Missionary excitement on a great occasion, as the hymn of Bishop Heber—

"From Greenland's icy mountains."

Does the Presbyterian grow weary of the strain—

"Salvation, O, Salvation!
The joyful sound proclaim,
Till Earth's remotest nation
Shall learn Messiah's name."

Or does repetition lessen the thrill with which he sings,

"Waft, waft, ye winds, the story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole;
Till, o'er our ransomed nature,
The Lamb, for sinners slain,
Redeemer, King, Creator,
In bliss return to reign!"

It was, then, a mistake to have supposed that I had made no experiment in the principle of liturgical repetitions. I found, in myself, and observed in others, that the highest and happiest strains of devotion flowed always in the fixed channels of precomposed hymns—written and familiar words. And the Presbyterian may rest assured, that what he has already found in the Missionary hymn, or in the revival chorus, such will he find in the anthems and prayers of a liturgy kept bright by the use of ages.

ONE OF THREE HUNDRED.

For the Churchman.

"Our thanks are due to those friends (Reverend and Right Reverend) who have favored us with their approval of our course with the Romanizers." —*The Calendar*.

"He that goeth about to persuade a multitude that they are not so well governed as they ought to be, shall never want attentive and favorable hearers; because they know the manifold defects whereunto every kind of regiment is subject; but the secret lets and difficulties which in public proceedings are innumerable and inevitable, they have not ordinarily the judgment to consider." [Prejudice, and passion, and party spirit, also, often make willing hearers.] "And because such as openly reprove supposed disorders of state are taken for principal friends to the common benefit of all, and for men that carry singular freedom of mind; under this fair and plausible color, whatsoever they utter passeth for good and current. That which wanteth in the weight of their speech, is supplied by the aptness of men's minds to accept and believe it. Whereas, on the other side, if we maintain things that are established, we have not only to strive with a number of heavy prejudices deeply rooted in the hearts of men, who think that herein we serve the time, and speak in favor of the present state, because thereby we either hold or seek preferment; but also to bear such exceptions as minds so averted beforehand usually take against that which they are loth should be poured into them."—*Hooker*.

My authority for the above quotation from The Calendar—a paper which I rarely see—is The Protestant Churchman. It is true: this paper stands branded with the guilt of palpable, and unretracted falsehood, and has therefore too low a moral character to allow of its being implicitly trusted for truth and honesty. As in this instance, however, nothing was to be gained by falsifying, I am willing to suppose that its quotation is a fair one.

TESTIS.

For the Churchman.

"The article in The Calendar was published without my knowledge or concurrence: but after its appearance in print, the author exhibited to me the proofs on which his charges were founded; and I am bound to say, I consider them *amply sufficient to sustain his allegations*."

The above, Mr. Editor, (italics my own) is an extract from a document copied from The Calendar into your paper of May 5, signed "T. C. Brownell," and dated "Hartford, April 20th, 1849." It delares that certain allegations or charges contained in The Calendar are sustained by amply sufficient proof. These allegations or charges are contained in an editorial of The Calendar of March 24, transferred to the editorial department of The Churchman of April 14.

Here, then, we have the Bishop of *Connecticut* giving, on ex-parte evidence, a judgment respecting certain clergy of the Diocese of *New York*, to the following effect:—That they are "a Romanizing clique:" that they have "a contempt for the Prayer Book, and a manifest going after other things, many of which are contrary thereto:" that they have "disaffection to the Nicene faith," and are favorable to "the adoption of the Tridentine Creed, as necessary to its completion; or, what is the same thing, disloyalty to the Anglican Church, and its standard theology, and a practical reception of popish standards of dicipline and doctrine:" that they are "pushing" such "things to a daring length in the face of the Church:" that "they assert, with the boldest self-sufficiency, the absolute certainty that auricular confession, transubstantiation, and the invocation of saints, are Catholic doctrines, and necessary to be believed:" that they are "treacherous," having "a lack of principle and Christian morality," and "even" (intimating that principle and Christian morality are minor qualifications) "manliness and honor." Then there are in the charges or allegations against New York clergy, to the ample sufficiency of whose proofs the Bishop of Connecticut gives his voucher under his own hand, certain expletives and amplifications, which the reader may designate, as his good taste, his sense of decorum, or his religious and moral principle, may dictate. The following expressions are a fair sample:—"They talk and lounge in book stores"—"Prating the scraps and shreds which they have gathered from *translations* of the Fathers"—"These creatures have a way of turning up their noses"—"Juveniles whose profound opinions," &c &c.—"A set of sentimentalists"—"You can never be safe in his company, not to say his friendship"—"He will reward your unsuspecting courtesy and confidence with the basest hypocrisy and ingratitude."

Of such things the Bishop of *Connecticut* publishes to the whole world his judgment that certain clergy of *New York* are guilty. To such as know and revere the established canonical order of the Catholic Church, especially in its bearing upon the encroachments of the papacy, and the constitutional and canonical provisions of our own branch of it, or acknowledge the moral and religious obligation, the conventional propriety, or the practical excellence for the great ends of charity and good order, of the rules of personal and official courtesy, I would say, in humble adoption of the language of the apostle who urged that all things be done *decently* and in *order*, "I speak as to wise men: judge ye what I say."

The Bishop of Connecticut is *ex officio* a Trustee and Vistor of our General Theological Seminary. That Seminary has very pointed reference made to it in the same article of The Calendar whose charges and allegations against New York clergy he declared were sustained by amply sufficient proofs. It is painful to find him writing on this head as follows:—"There was nothing in these charges which has any immediate reference to the students of the Seminary. The mention of the Institution seems to be altogether incidental." Here the Bishop endorses the most extraordinary effort of the editor of The Calendar to evade the consequences of his charges, by declaring that his "mention of the Seminary was quite a secondary and incidental matter," and that his "remarks were" not "directed to" the Seminary. How much truth there is in this, your readers, Mr. Editor, are probably aware.

The Calendar speaks of Romanizing as *so* "infecting the neighborhood of our General Theological Seminary" as to *render* "*the labors of its able professors almost ineffectual*." Now the labors of the Professors are directed, of course, towards the students: These labors are rendered almost ineffectual by the Romanizing which infects the neighborhood of the Seminary: Therefore the infection extends to at least some of the students. Is any thing more than common sense necessary to see herein a clear charge of Romanizing against those students?

Again: the editor speaks of "the ensnaring influence which" this Romanizing near the Seminary "exerts upon young men engaged in the study of divinity," that is, the students of the Seminary; and still again: the same editor speaks afterwards of the "effect" of this Romanizing "on *the inexperienced and ignorant youth*, who come under such influences"—himself, the accuser, a venerable divine, who left the Seminary some seven or eight years ago, and seems to think himself set for the guardian care, reproof, and rebuke of "young men."

Is it not truly painful to find his Bishop justifying, and making his own, the editor's reckless assertion, that in all this there is no attack upon the Seminary, but that his reference to it was "quite a secondary and incidental matter?" The priest must have been too largely trusted by his Bishop, who was deceived by the former's own account of what he had said, instead of examining his language for himself.

But this attack of the Calendar upon the Seminary, thus misunderstood by the Bishop, is not only upon the students, but also upon the professors. Their labors have been rendered almost ineffectual by the Romanizing infection produced by young men in the neighborhood of the Seminary. In other words, the professors have shown themselves incompetent to counteract the influence of these young men.

May I respectfully ask the Bishop of Connecticut to consider seriously whether I have erred in my view of the case; and if not, whether the students who have asked his interposition, as the Visitor within whose Episcopal jurisdiction this attack has been made, for a fair trial of its merits, have not a claim upon him for a re-consideration of his answer; and whether the Professors also may not ask for some other interposition on his part than the declaration, "A trial and acquital is but a poor certificate of character: such a verdict may result from a want of evidence, as well as from innocency?"

P. A.

For the Churchman.

MR. EDITOR:—I am surprised by Mr. Macleod's statement, that the "Voice of the Anglican Church on Confession" was *written with Bishop Ives's approbation*, and *prepared for the press by a person whom he had appointed for the purpose*. I think there must be some mistake in this matter. Bishop Ives may have approved of the design of preparing a *catena* on the subject of Confession, but was *this particular tract* written with his approbation, and prepared for the press by a person acting under his appointment? I was perfectly sincere in the declaration of my belief that Bishop Ives had not "either edited the tract or made himself in anywise responsible for it;" and I still think there must be some mistake in Mr. Macleod's statement. Mr. Macleod says:

"My sole object was to prove, that private confession to a priest, followed by private absolution, was permitted, and sometimes pressed by, the Church of England, and earnestly recommended by some of her greatest doctors; and this I re-assert, offering, as proof, the Exhortation before Communion, the rubrics in the Visitation Office, and the sentences from the Anglican writers, quoted, if you please, in your reviewer's fullest form."

I beg your readers to observe, that the question is not, Whether private confession to a priest, followed by private absolution, is permitted, and sometimes pressed by the Church of England, and earnestly recommended by her greatest doctors? But it is, Whether private confession to a priest, followed by private absolution, is permitted, pressed and recommended as a *general* practice, or only in *particular* cases? The quotations in the tract, tend, in my opinion, to create the impression that private confession, &c., is permitted, pressed and recommended, not only in *special* cases, but as a *general* practice, an *ordinary* custom. The full quotations, I apprehend, show the reverse; though, on this point, I shall leave your readers to form their own conclusions.

I entirely concur in the view of the subject taken by Bishop Ives, in his letter in the Banner of the Cross of last week, that private confession and absolution is a *privilege*, "provided and urged, in certain cases, upon the penitent, as *desirable*, by our portion of the Catholic Church." Desirable in *certain cases*, and not as an *ordinary practice*. And had the tract been adapted to turn the attention of our people and clergy to the importance of a discreet use and improvement of this privilege, in the *special cases* in which it is most humanely permitted, urged and recommended by the Church, I should have welcomed its appearance.

Mr. Macleod also says:

"Without attributing any unkind designs to the reviewer, I must complain of the injustice of a writer who first creates a standard foreign to the object of my tract, and then, after trying me by it, finds me guilty of unfairness."

Now, I have not charged the compiler of the tract with "unfairness." I have said that the *tendency* of the tract was to create the impression, that the Church and her ablest divines favored the Romish doctrine or practice, in some or other of its features. I honestly thought that this was and would be the tendency of the tract, and I wrote to counteract this tendency; and I therefore could not do less than impute to it this tendency. I have also spoken of the "significant suppressions" of some parts of Dr. Hammond's language. But every suppression is not a suppression of truth. There may be suppressions, and significant suppressions, of a writer's language which are innocent, and even proper and laudable. I cannot admit, therefore, that I have charged the tract or its compiler with unfairness; *much less* that I have been guilty of *injustice* in so doing. The tendency of the tract and its suppressions in quotation, may have been owing to unfairness, *or*, to a want of competent qualifications of another kind; and I have avoided or endeavored to avoid charging the compiler of the tract, or whoever is responsible for it, with the former, in order that he might have the benefit of the latter alternative.

NEMO.

THE CHURCHMAN.

New-York, Saturday, May 19, 1849.

The Riots in New York.

DURING the last week, the citizens of this city have dwelt amid exciting scenes; and events have occurred, of an unprecedented character in its annals. We shall record the facts in the first instance, for the information of our more distant readers, who may have received their information through a distorted and incorrect medium, and shall then make some few comments, which seem to us to be called for, on a consideration of the case.

In consequence of some personal difficulty between the actors, Messrs. Forrest and Macready, considerable excitement had been caused in the public mind. On Monday week last, at the Opera-house, where the latter-named gentleman was to play, a large audience collected; the most violent opposition was manifested, several breaches of the peace were committed, and the proceedings were brought to a sudden close. Mr. M. determined to act no more in New York, but was induced to change his resolution, at the request of several citizens of high standing in the community, who assured him that he had a large number of supporters, and would be sustained, if he again appeared. Accordingly, Thursday evening was announced for his second appearance, and it speedily became evident that a storm was gathering. Inflammatory placards, containing statements which were probably gross falsehoods, were posted in the streets, and produced the effect desired, on the feelings of the populace. Understanding that serious difficulties might be expected, a strong force of the city police was ordered to attend at the Astor Place House, and a small military force was summoned to be in readiness to assist the civil power, if necessary. It does not appear that the serious results were anticipated which unhappily followed; or, it is probable that the House would have been closed, as a matter of expediency. It must be allowed, on all hands, that two or three hours of amusement, or the offering of a satisfaction to the unjustly wounded feelings of the highly respectable gentleman to whom the compliment was paid, were not worth one drop of the blood that was shed on the occasion. This, however, could not be foreseen. The lessee claimed the protection of the authorities, in the enjoyment of his legal rights, and they, in the fulfilment of a bounden duty, promised their protection.

In the house itself, little difficulty occurred. The police were numerous, and, as soon as any breach of the peace occurred, the offender was promptly arrested, amid the plaudits of the great majority present. Outside, however, the case was different. Here was collected a crowd, estimated at from 10 to 15,000 persons; most of them, it is true, spectators, or claiming to be such, but a considerable portion bent upon mischief, and ready for outrage. When it was found that they could not obtain an entrance by peaceable means, they determined to force one. The windows were speedily shattered, and the doors in imminent danger of being broken down. Had this been effected, in all probability not only would the building have been destroyed, but many of those within would have lost their lives. The police exerted themselves, but to no purpose; those outside were soon overpowered, and it was apparent that the force within could not long resist with success. The time had come, when, in pursuance of the legal powers vested in them, the authorities of the city must summon to their aid the citizen soldiery.

We have it in the testimony of the excellent officer in command of the 1st Division, Gen Sandford, that he had no conception of the severe duty he would have to discharge. A small regiment of infantry, about 200 men, and a troop of cavalry, constituted the whole of his force, in the first instance. On approaching the scene of action, they were assailed by hisses, groans and paving stones, hurled with good aim, and terrific effect. The cavalry were soon dispersed, and no more seen, their horses being ill-trained for this species of warfare. The infantry gallantly forced their way through the crowd, severely galled by the cloud of missiles poured on them without intermission, and took up a position in Astor Place, in front of the house. Here they were so furiously assailed, that, in a few minutes, fifty of this little force were wounded, some very dangerously, and it was apparent that another ten minutes' endeavor would place the whole corps *hors du combat*, and render it impossible to quell the riot. The sheriff of the city warned the mob of their danger, and ordered them repeatedly to disperse. The warning was treated with derision, the volley of stones flew faster—and the word was given to *fire*. The first volley was aimed high, and only emboldened the mob; the second was aimed breast-high, and several fell; but they merely retired a short distance, rushing back upon the very muzzles of the muskets, and striving to wrest them from the hands of the soldiers. A third volley followed, and they then retired. Yet so threatening was their aspect, that the Major General was compelled to order up some pieces of artillery, with a reinforcement of infantry, and not until their arrival was tranquillity restored.

The saddest part of the narrative now remains to be told. The effect of the firing had been very severe. Some fifteen had been killed on the spot, and nearly twice that number wounded. Among these were many who had taken no part in the attack on the troops, but had been merely spectators of the tumult. The untimely fate of these has naturally excited the most lively sympathy, and advantage has been taken of this to claim the same compassion for those who cannot plead the same exemption from criminality.

A repetition of the riot was attempted on Friday night, but an excellent proclamation of the Mayor, and the imposing military preparations, prevented any serious attack, as was apprehended, and the police dispersed the rioters and made many arrests. Since then the peace of the city has remained unbroken. An attempt was made to get up an indignation meeting on the Friday evening after the riot, but the respectable part of the citizens abstained from any active participation in it, and we may leave it to itself.

An inquest has been held on the unfortunate deceased, which after the examination of several witnesses, and the session of some days, has returned the following verdict:—"That . . . . . came to their deaths by gun shot wounds fired by the military during the riot before the Opera House, on Thursday evening, 10th May inst., by order of the civil authorities of the city of New York, and that the circumstances existing at the time justified the authorities in giving the order to fire upon the mob. We further believe that if a larger number of police had been ordered out, the necessity of a resort to the use of the military might have been avoided."

It becomes us to say that, in common with our fellow citizens, we deeply lament the occurrences of this fatal night. We grieve that so many of our fellow creatures were hurried, unprepared, (it is to be feared) into the presence of their Maker, and still more that some of these were merely casual spectators, and probably disapproved of the riotous excesses that were then perpetrated. But having said thus much, we must also observe that those who fell had, some their own misconduct, others their own imprudence, solely to blame. The former were engaged in unlawful acts, setting the civil authorities at defiance, and endeavoring to substitute brute violence in place of law and order; the latter by their presence swelled the apparent numbers of the rioters, paralyzed the arm of the civil power, and encouraged the mob to farther deeds of desperate violence.

Technically speaking, the spectators of a riot are participants in it, even although they do not take an active part; for it is their business to assist the authorities in their attempts for its suppression. Now on the present occasion, we find it in evidence, that some of these cheered the rioters, hooted the soldiers, and laughed at the insults offered to the Mayor and other functionaries. Even when the order had been given to fire, they ridiculed their fellow citizens who, at the peril of their lives, were engaged in enforcing the supremacy of the laws, and thus emboldened those more daring than themselves; till the effects of the discharge became fatally apparent, and then consternation took the place of mirth. Amid the confusion and noise of a tumult like that of which we are speaking, it is impossible to discriminate between the innocent and the guilty: the bullet may easily miss those nearest and most violent, and strike some one on the outskirts of the crowd. No one is safe who is by any possibility within the reach of gun shot; and the only safe course is to keep as far from the scene of danger as circumstances will permit. If persons will run needlessly into danger for the gratification of a vain curiosity, to find amusement in the spectacle of the laws trampelled on, and the ministers of justice outraged, they cannot rightfully complain if they pay the penalty of their criminal indiscretion. The result is almost inevitable.

We now come to the question, Was the action of the authorities justifiable in this matter? Were other means exhausted before recourse was had to the employment of levelled muskets and ball cartridges? Here we think the preponderance of evidence is decidedly in the affirmative. It is abundantly testified by the Chief of Police and others, that the Police were completely overpowered, and that so far from maintaining their position outside, they could not long have defended the building itself. What then was to be done? call on the citizens present for aid?—that would manifestly have been useless. Was the Mayor or the Sheriff to summon the *posse comitatus* to his aid? i. e. the whole body of citizens unarmed and unprepared for such a contest. How many are we to think would have been willing to face the storm of paving stones that was hurling injury, and even death, upon all those within the reach of the missiles, who ventured to resist the rioters? And while they were being summoned throughout the length and breadth of the city, what would have become of the building and its inmates?—A heap of mouldering ruins and a pile of mangled corpses would in all probability have supplied the answer. The authorities were not bound to furnish such a contingency—they would have been deeply criminal if they had. Then, indeed, the city would have been drenched in blood, and order might not have been restored until after days of sanguinary conflict, like those of the June insurrection in Paris. The employment of the military is vested in the Mayor, the Sheriff, and other civil authorities, by the laws of the State, in emergencies, when it may be required. They are to judge when it *is* required; while they are responsible for the due exercise of the authority. It is reasonable that when the ordinary powers of the law fail, extraordinary means should be employed. THE PEOPLE, by their legal representatives, have enacted that they may be used; have virtually *ordered* they shall be used, as the most effectual mode of enforcing the supremacy of the law. The will of the people thus expressed, is far more imperative than the roars of an illegal mob, the resolutions of an irresponsible meeting, or the declamations of a petty print. Those placed in office are sworn to administer the laws faithfully, and to protect their peaceable fellow citizens in the enjoyment of life, property, and liberty. If for fear of popular odium, or from constitutional weakness and timidity, they shrink from the performance of this duty, and neglect to use all the means which the people themselves command them to employ, they are not only guilty of a violation of duty, but they actually pander to the appetite for riot, plunder and carnage. The torrent of disorder swells like the mountain avalanche, and crushes all before it in one dread ruin. Anarchy will be substituted for order, and the wild passions of men for the wise restaints of law. This is as inconsistent with the welfare of the people under a republic as under a monarchy; and is equally destructive of true liberty with the most tyrannical despotism.

It is groundless, therefore, nay it is wicked to call the rioters *par excellence* THE PEOPLE, while the fury of popular hatred is sought to be directed against the authorities and the military. When the former are outraged, the majesty of the people is outraged in them, because they have been *chosen by the people* to rule them in their several offices according to law. They are not indulging their own fancies, but are carrying out the will of the people, as expressed in the constitution and the laws of the State, and the people pledge themselves by a virtual contract that they shall be supported and obeyed in the legal discharge of their functions. Let us not then borrow from the discontented subjects of tyranny in continental Europe the language of hatred and sedition; and speak of our rulers whether national, state, or municipal, as if some other human power than the *will of the people* had placed them where they are. In like manner some talk of the *military* as opposed to the *people*. They on the contrary are our fellow *citizens*, a *part* of the *people*. We meet them in the busy streets engaged with us in the active duties of life—the lawyer, the merchant, the artisan, the cartman, the mechanic have all their representatives in these ranks. They have been subjected to certain duties and gifted with certain privileges by the people—that they might be ready to act in emergencies such as the present, and they have always cheerfully and admirably performed their duty. So long as these laws remain in the statute book, must these spirited men hold themselves in readiness to obey the call of the civic authorities: to this they are bound by the most solemn obligations. If the laws are unjust or inexpedient, the people can repeal them—they may enact that no uniform companies shall exist—that it shall not be lawful in any case to use arms to suppress a mob—or pass any other statute, which it may seem good to them to ordain. Thus the remedy lies with the people; but we do not believe that such ordinances will ever meet the public approbation. The community knows too well the vast interests at stake to surrender itself an unresisting prey to the lawless, the unprincipled, the profligate and the vicious.

Thus much for the great principles involved. There are some other considerations to which we must briefly allude. The great mass of those actively engaged, it seems, were youths under age, though of abundant strength and inclination to do mischief. This is a fearful example of the demoralization of the rising generation, and shows us how sadly neglectful parents and guardians are of the welfare of those committed to their trust. An awful testimony is now set before us of the fact.

It has been complained that due warning was not given to the crowd. All was done, we think, that could have been done under the circumstances; but certainly the mode of procedure in such cases should be distinctly set forth by the legislature—some form of proclamation should be prescribed—and some preliminary signal by bugle or drum provided, that all well disposed persons may understand their danger and have an opportunity of retiring. Every precaution should be taken which wisdom and humanity can devise to prevent a recurrence of these lamentable scenes, and to avert a resort to the last and most terrible means of enforcing obedience to the laws of the land.

We have dwelt at length on this sad narrative, not to feast our readers with its horrors, but to call their attention to the great truth—that order and not disorder is the will of God; that "the powers that be are ordained" of Him; and that obedience to them in all things lawful is a Christian duty as well as a civil obligation. Let us then each in his appropriate sphere act as Churchmen and Christians, examples of submission to the rightful mandates of those who are placed over us, by our own choice, and of a strict observance of the laws under which we live. Let us frown indignantly upon any attempt to have recourse to brute force and lawless violence instead of the calm appeal to justice or to the slow but sure remedy of legislative redress. Nor let us sanction by word or deed that dastardly and wicked spirit, which arrays against some obnoxious sentiment, or some hated individual the raging passions of popular fury, and seeks to destroy and to exterminate what it cannot vanquish by the legitimate weapons of argument and reason.

THE CHURCH OF THE TRANSFIGURATION, NEW YORK.—It is with the sincerest pleasure that we have to record the formation of another parish under very promising auspices in the upper part of this rapidly growing city. A brief statement of the facts will not, we trust, be unacceptable to our readers.

With the view of organizing this parish, the regular services were commenced on the first Sunday afternoon, of October 1848, in a room on 24th Street, between Lexington and Fourth Avenues.

On Monday, February 12th, 1849, agreeably to the usual notice provided in such cases, the male persons of full age of the congregation, which had been collected, met for the purpose of incorporating themselves, and electing two Church Wardens and eight Vestrymen.

The following persons were then chosen, viz: *Wardens*, Abel T. Anderson, Arent S. DePeyster—*Vestrymen*, Edward Delafield, M. D., Luther C. Carter, John R. Livingston, Albert Gilbert, Nathaniel Pearce, Effingham B. Sutton, Edward F. Houghton, and William L. Carter. "The Church of the Transfiguration in the City of New York," was also adopted as the Corporate name or title by which the Church is to be known.

At a vestry meeting held February 26th 1849, the Rev. George H. Houghton, by whom the services had been conducted from the beginning, was unanimously elected Rector of the Church.

Within a few weeks the Vestry have purchased three lots of ground in Twenty-ninth street, between Madison and Fifth Avenues, for the location of the Church building. The situation in a few years cannot but become one of the most desirable and pleasant in the city. It is central, easy of access, lying near the Harlem rail-road; at a considerable distance from other Churches, the "Holy Apostles" being situated in the 9th Avenue, and "St. John the Baptist" on 38th st. and Lexington Avenue, and will be surrounded chiefly by private residences, and that at no distant day.

The vestry have contracted for the immediate erection of a temporary chapel from a plan furnished by Frank Wills, Esq., Architect. It will consist of a Nave and Chancel, 76 feet in length, by about 30 in width; and will accommodate nearly 400 persons.

The number of communicants, who consider themselves as members of the parish, is 20.

Mr. Houghton also designs the establishing in the fall, of a Classical and English School in connection with the parish. The school will be under his constant and immediate supervision.

It is always a gratification to hear of the growth of the Church in accordance with the principles set forth in the Book of Common Prayer, and we have the fullest confidence that this rising parish will have the care of a faithful and wise shepherd, who will train up those committed to his charge in sound doctrine and in practical piety. Our best wishes are tendered to him and his vestry in their most laudable and beneficial enterprise.

"Voice of the Anglican Church on Confession."

WE feel much honored in being made the medium of communicating the following excellent letter of the Bishop of North Carolina. For ourselves, we beg leave to say, that we knew too well the character of this eminent Prelate as a scholar and theologian, to suppose, for a moment, that he was the editor, either directly or indirectly, of the Tract in question, and that all those whose opinions were worthy of respect, and with whom we have conversed, have expressed the same opinion. Indeed, we have not seen it attributed to him in any respectable quarter:

JACKSON, MAY 2d, 1849.

To the Clergy of the Diocese of North Carolina:

DEAR BRETHREN:—I did not see, till yesterday, the review in "The Churchman," of the Tract styled "The Voice of the Anglican Church on Confession," or I should sooner have declared to you my conviction of its unfairness and untruthfulness—particularly as its authorship, I am told, has been ascribed to myself. This, for my own sake and yours, I feel bound wholly to disclaim; and to submit the following facts as explanatory of my instrumentality in its circulation.

Having some eighteen months ago been moved, in a spirit of love and anxiety for the souls committed to me, to deliver, while on a visitation to my Diocese, a course of sermons, "On the Obedience of Faith," one of which related to the moral necessity, under certain circumstances, of private confession, as provided for in our system of discipline, and having, in that sermon, referred to the views of the Anglican divines on the point, I was anxious to have these views presented in a form accessible to all the members of my Diocese, that all might judge for themselves of the sense of our interpreters.

Being in New York a few months after, and learning that a Tract professing to contain what I desired, was already prepared and submitted for publication, I expressed my gratification, and ordered a certain number of copies for circulation. From the high standing of the Presbyters said to have been consulted in preparing the Tract, no suspicion crossed my mind of the possibility of unfairness in the compilation. This, with the state of my health, which, for the time, forbid all mental labor, prevented any attempt, on my part, to verify the extracts.

I returned to my Diocese, in the expectation of soon receiving the copies I had ordered. Months passed off, and no copies came. Business calling me again to New York, I inquired the cause of the delay, and found it had been occasioned by some misunderstanding with the publisher. A new arrangement was made, by which, after the publication of the Tract, with some extracts of my own, it was to have been appended to my sermons, about to be put to press.

When it finally appeared, I found my extracts not included; but was still ignorant of any unfairness in what was published. Some three or four weeks ago, however, I received an intimation through the publishers, that such unfairness was charged. By the return mail, I requested them, if, upon examination, this, in any degree, was found to be just, to make no further use of the tract on my account, and to stop the circulation of my copies. Yesterday, for the first time, I had an opportunity of reading the review of "Nemo," in the Churchman, though, two or three days before, I had heard of its existence. I now avail myself of the first mail, to communicate these facts, and to express my sorrow, that any instrumentality of mine should have given occasion, for one moment, to suspect me capable of aiding, in any way, or for any cause, the publication of so unreal and deceptive a view of the teaching, on Confession, of the Anglican fathers, adduced in the Tract under consideration.

Indeed, the *real* voice of our portion of the Catholic Church on this subject is sufficiently distinct and solemn, one would think, in this age of alarming pride and worldliness, to excite the suspicion that what, in more faithful times, might be safely viewed as an exception, had, by our present, urgent necessities, been converted into the general rule; and sufficiently pertinent, as my sermons will soon show, to my own teaching, to shield me from all imputation of having been tempted, in this matter, to pervert the truth.

Ever, faithfully and affectionately,
Your friend and brother in Christ,
L. SILLIMAN IVES.

Whitsunday.

OUR BOOK OF COMMON PRAYER.

A new commission was now addressed to the same Divines, directing them to prepare a complete collection of Divine Offices for public worship. This Commission met at Windsor, in May, 1548, and drew up a Book of Common Prayer, which was approved by convocation, and finally ratified by Act of Parliament in the ensuing January, (1549.) It was enjoined to be used for all Divine Offices from the Feast of Whitsunday following. This Prayer Book was substantially the same with that we now have, though several additions were made to it, and some parts of it altered, "in succeding revisions."—*Edward Berens' History of the Prayer Book*.

So then, *Dear Mr. Editor*, the Festival of Whitsunday of this year of our Redemption, 1849, will be the 300th Anniversary of the Book of Common Prayer. What an excellent opportunity is offered us to celebrate in a becoming manner the true Reformation from Romish bondage!

The First Book of Edward the VIth, was the first publication of a Book of Common Prayer, in which the good people of our Fatherland could read the prayers of their Holy Church, every man in the tongue wherein he was born. May I ask your aid in calling upon our clergy, to prepare themselves specially for this glorious Tercentenial anniversary; and as a manifestation of our devout thanksgiving to God for this excellent gift, let them propose that the offerings for that holy day be appropriated to the printing and distribution of our own Prayer Book? Especially let all New York Churchmen, and all others who recognise its claims, remember our own Bible and Common Prayer Book Society on that day.

Such an occasion, Dear Mr. Editor, will not occur again to the men of this generation. While we have opportunity let us do good, especially to them who are of the Household of Faith.

† C. C.

We append the following as published in the Churchman of the 5th of May:

"Extract from the Minutes of the Board of Managers of the New York Bible and Common Prayer Book Society, Easter Tuesday, 1849.

Whereas, It appears from the Agent's Report, that collections have as yet been made but in very few Churches during the current year, in aid of the funds of this Society; and whereas, from the numerous calls for Bibles and Prayer Books from emigrants to California, in addition to the regular demand from other quarters, the drafts upon the Treasury have been unusually heavy: therefore,

Resolved, That this Board earnestly requests the clergy of the Church not to overlook the claims of the 'New York Bible and Common Prayer Book Society,' and if practicable to make an early collection in aid of its funds."

Foreign Intelligence.

The Hibernia has arrived at Boston since our last.

The French expedition had sailed for Civita Vecchia. The Envoy of the Roman Republic had protested against it, but without effect.

The Austrians had been defeated in a pitched battle at Pesth, and the Hungarian army was expected under the walls of Vienna.

The Danes had suffered another severe defeat, at Kolding in Jutland.

The Neapolitans have taken Catania, with great carnage. Syracuse submitted without resistance, and Palermo alone holds out.

The Navigation Laws' Repeal Bill had passed to a third reading by a majority of 61—the vote being 275 to 214. Its fate in the Lords' is still uncertain.

Dr. Hook has published a letter in favor of the proposed alteration in the marriage law. It meets with strong disapprobation from sound Churchmen, and seems to us very feeble.

We have, of late, seen a great deal of loquacity expended in various quarters, in commendation of the Reverend James Shore, and much abuse of that excellent Prelate, the Bishop of Exeter. The following extract from the English Churchman, will give a different aspect to the affair:

"It must be confessed that, compared with the sturdy, masculine nonconformity of past generations, the popular dissent of the present day is a most degenerate and shabby poltroon, whose courage seldom rises higher than to take shelter under an Act of Parliament, in order to bully and coerce the Bishops and Clergy who are conscientiously endeavoring to fulfil what they conceive to be their duty to the Church. The conduct of the popular, agitating Dissenters, in the matter of Mr. Shore, is one of the many signal illustrations of this. They meet, and abuse the Bishop of Exeter for doing what three courts of law have decided to be his plain duty—they petition for an act of Parliament, to force the Bishop to do what his conscience and the laws of the Church forbid—they pass some high-sounding resolutions of sympathy for Mr. Shore, *but* they leave him in prison. Mr. Binney now joins in all this popular agitation and outcry against the Bishop of Exeter for doing his duty, and yet, twelve months since, he made the following speech at Exeter Hall:

Mr. Binney thought that all reference to names or special cases should be omitted, as it would be best to petition against the abstract power which Bishops possessed in such cases as Mr. Shore's. (Disapprobation.) He thought so, because, if he looked at this case by itself, he must say, the Bishop of Exeter was in the right. (No! no!) I say I think he is (continued Mr. Binney); a somewhat similar case occurred to me several years since. A member of my Church (meeting-house,) had been guilty of immorality; I took the necessary steps for putting into action the discipline of our body, but, just as I was about to do so, I received a letter from the man, to say that he withdrew from my Church, and was no longer a member, consequently not amenable to our discipline. But did I allow him to slip through my fingers in that way? No! I called a Church meeting, publicly expelled him, and struck him off the roll of the Church. But then that was for immorality, which is not alleged against Mr. Shore. Still I think the Bishop, in this case, is right; for, what is the foundation of his objection to Mr. Shore? Why, that he does not believe and teach the doctrine of Baptismal Regeneration! (Cheers.) Now, I have no hesitation in saying that that is the *plain doctrine of the Baptismal Services of the Prayer-Book;* and, as it is a most important doctrine, the Bishop is quite right in doing all in his power to prevent any one from preaching in his diocese who does not hold that doctrine. Again, then, I say the Bishop is right in this case, according to his Church; but still I think it wrong that he should have the power which he possesses in such matters.

Several months since, the Bishop of Exeter expressed his willingness to relieve Mr. Shore from the Ecclesiastical penalties which he had incurred, *without expense*, provided Mr. Shore would be passive, and offer no impediments to the ordinary course of ecclesiastical deprivation and deposition. Staunch Nonconformists of the old school would have gladly accepted such an offer; but Mr. Shore and his friends are quite frightened at the idea of deprivation and deposition by the Church Courts. So they set to work to get up an Act of Parliament to get rid of the bug-bear, and they forthwith enact that the Bishop shall be *forced* to receive the words, "I, A B, do solemnly declare that I am a Dissenter," as an actual sentence of deprivation and deposition, and shall record it accordingly. There is dissenting courage, and dissenting liberty!

Well, the Bill enacting that the declaration of a Dissenter was to be considered as the sentence of the Bishop, was supported by numerous petitions from Dissenters, and the bill was referred to a select Committee. In this Committee, some person of common sense, as well as common justice, appears to have suggested that there should be something like freedom for both parties—that if a clergyman was to be allowed to throw off all his solemn vows and engagements, with no other trouble or expense than simply saying, "I am a Dissenter," the Bishop should at all events be allowed to record the matter in his Register in the way which he deemed most in accordance with his duty to the Church: in other words, that the Dissenter and the Churchman should each be allowed to act according to his conscience.

Will it be believed that this alteration in favor of justice, impartiality and plain sense, has put a stop to the Dissenting petitions in favor of the Bill? The following announcement has appeared:

At a meeting of the Rev. Mr. Shore's Committee, held at Exeter Hall, on the 16th April inst., it was unanimously resolved,—

"That this Committee, having had Mr. Bouverie's Clergy Relief Bill, as amended by a Select Committee of the House of Commons, brought before them, have observed with surprise and regret that, instead of extending relief to seceding clergymen, it would rather place them in circumstances most oppressive and unjust, and therefore strongly recommend to the friends of religious liberty throughout the country to abstain for the present from petitioning Parliament in favor of the above-mentioned Bill as amended.

"Edward Craig,
"Robert Ainslie, } *Secretaries.*"

That it must be the alteration alluded to, is evident, for the other alterations are in favor of Mr. Shore, a retrospective clause being expressly added to secure his discharge on paying the costs. The following are the old and the new clauses which relate to the Bishop:

OLD BILL.	NEW BILL.
IV. *Bishop to record Declaration as Sentence of Deprivation and Deposition.* And be it enacted that the Bishop to whom such copy of the certificate shall have been transmitted, within days of the receipt of such copy, shall record the same in his registry, and the entry thereof shall have the same operation, and be attended with the same consequences as to the rights and liabilities of such person, as a sentence of deprivation of such person of the Preferment he may hold within the Diocese of such Bishop, and also as sentence of deposition of such person from Holy Orders.	IV. *Bishop to record Declaration as Sentence of Deprivation and Deposition.* And be it enacted that the Bishop to whom such copy of the certificate shall have been transmitted shall, within thirty days of the receipt of such copy, record the same in his Registry, and shall further record in his Registry sentence of deprivation of such person of the Preferment, whether donative or otherwise, he may hold within the Diocese of such Bishop, and also sentence of deposition of such person from Holy Orders; and such sentences respectively shall have the like effect to all intents and purposes, and shall be followed by the same consequences, as to the rights and liabilities of such person, and as to the rights of patrons and all other persons, as if such sentences respectively had been duly pronounced by an Ecclesiastical Court having competent jurisdiction in that behalf.

The other alterations may be seen by comparing the two Bills which we printed *verbatim* March 15th and April 12th. The conduct of the Dissenters in this matter shows how little is gained by concessions to them at the expense of the Church, and how exclusively their own liberties and their own consciences are regarded by them, without a thought or care for those of Churchmen.

Mission to Constantinople.—Bishop Southgate writes under date of February 8th:

"I can have no doubt that it is my duty to return to America, and to take my family with me. Indeed, the last seems necessary, even if I resume operations here in behalf of the Board; and I shall not probably, think of bringing them again to this country if I come myself.

This point being settled, it is desirable to leave as soon as possible. I cannot be ready before the first of April, and I cannot leave then, unless I have in hand the funds necessary for the purpose; that is, unless I shall have received *the amount of the appropriation for the present half-year, in addition to the arrears of last year still due.* I beg you, therefore, to use all expedition in this matter, and let me not be long in waiting. If I wait, the funds necessary for going home will be consumed here. The receipts must get ahead of the expenses, in order to furnish me with the means of travelling. I beg you, therefore, to use all diligence in this matter.

It will be necessary to *anticipate* my appropriation for the second quarter, or I cannot leave. At least this is my present prospects. Money received for a quarter already past, has been spent before it arrives. I therefore entreat you and the committee, to favor me so far as to give me the means of going home. If the balance of the funds required, is not sent, until this letter is received, I suppose it will not reach me in time to leave before the first of May. But I shall get away at the earliest moment possible."

The foregoing extract is published to show the importance of prompt and liberal contributions for the friends of the Constantinople Mission, in order to meet the views of Bishop Southgate. The Foreign Committee are most unaffectedly desirous of doing this, but without the means, it is simply an impossibility. The contributions to this mission, since the circular letter was issued on this subject, will hardly reach $700, and after drawing all that could be spared from the General Fund, there is still needed to complete the appropriation up to first of July next, the sum of $726,07.

The following is a memorandum of the dates and amounts paid on account of the Mission to Constantinople, since June 15, 1848:

1848.			
June 15.	Am't to debit of Bishop Southgate,	$65 31	
July 24.	" remitted,	123 58	
Aug. 29.	" "	154 00	
Nov. 29.	" "	156 63	
Nov. 29.	" paid in New York,	5 00	
1849,			
Jan. 10.	" remitted,	500 00	
Jan. 23.	" "	500 00	
Feb. 5.	" " to close acc't for 1848,	495 48	
			$2,000 00
1849.			
March 20.	Am't remitted,	300 00	
March 20.	Paid sundry charges and accounts,	57 27	
April 12.	Paid Bishop Southgate's draft,	416 66	
April 15.	Amount remitted,	500 00	
			$1,273 93
Needed to complete appropriation up to 1st of July,			726 07
			$2,000 00
Total paid 15th June, 1848, to 15th April, 1849,		$3,273 93	
Total specially contributed,		2,337 27	
Excess of payments over special contributions,		$936 66	

Misions.

From The Colonial Church Chronicle.

Bishopric of Prince Rupert's Land.

The recent announcement that the Queen has been pleased to direct Letters Patent to be issued for the erection of a Bishopric in Prince Rupert's Land, and the immediate consecration of a Bishop for the oversight of the Church there, seems to require of us a brief account of the rise, progress, and present state of the Missions in that vast territory.

The new diocese will probably comprise the whole of the territory which was granted to the Hudson's Boy Company by a charter from Charles II., in the year 1670. This territory extends from the frontier of the United States in north latitude 40 to the limits of exploration northward, and from the western boundary of Canada to the Pacific. Its superficial area is stated in the "Colonial Church Atlas" to be 370,000 square miles, and the total population (though this must needs be a rough estimate) 103,000. The country, for the most part a vast plain, is varied by a succession of lakes and rivers, and is intersected by the great chain of the rocky mountains stretching from north-west to south-east.

The native indians, who seek a precarious subsistence by hunting and fishing, live in wigwams or tents, and there is nothing that deserves the name even of a village in the whole territory.

In 1811, an agricultural settlement was formed on the banks of the Red River, to the south of Lake Winnipeg, by the Earl of Selkirk.

When Governor Semple was sent out in 1815, he was specially requested to report to the company whether any trace was to be found of either temple of worship or idol, and whether it would be practicable to gather the children together for education, and for instruction in agriculture or other manual employment. In his answer, he said, that no place of worship of any sort was to be seen, and most feelingly expressed his anxiety for the immediate erection of a church,

In 1820 the company was enabled to send out the Rev. J. West, as chaplain to the settlers. He was accompanied by a school master, who was supported by the contributions of the members of the company and other friends. Two years afterwards, the Church Missionary Society was induced by the representations of Benjamin Harrison, Esq., and Nicholas Garry, Esq., two of the directors of the Hudson's Bay Company, to found a mission in their settlement. The Rev. D. T. Jones was accordingly sent out in 1823, and found on his arrival that a church had already been built by the exertions of Mr. West. A second church was completed in 1825, and in the same year the mission was greatly strengthened by the accession of the Rev. W. Cockran. To this devoted clergyman the mission is largely indebted for its success. He at once set himself to reclaim the indians from their roving and indolent life. He taught them agriculture by practical lessons in ploughing, sowing, and reaping. When their corn had been harvested, he got a mill erected, and taught them how to grind it. He taught them also how to build houses, and how to thatch the roofs with reeds. In short, he was the Oberlin of the settlement; and in proportion as he employed the natives in farm-works, he secured the attendance of their children in school. Under such zealous and judicious management the mission made rapid progress. The Rev. Messrs. Cowley, Smithurst, and Hunter, were successively added to the missionary body, and Henry Budd, one of the first native boys who had been entrusted to the care of Mr. West, was appointed schoolmaster. Such is a brief outline of the history of the mission up to the year 1844, when the Bishop of Montreal, disregarding all considerations of personal convenience, undertook a journey and voyage of 2,000 miles to visit it.

The following particulars, furnished by his Lordship, will be read with interest. The total population of the settlement was 5,143, of which rather more than half are Roman Catholics, and all the rest are members of the Church of England, for no body of dissenters has ever established itself there. The soil, which is alluvial, is remarkably fertile, and a particular farm is mentioned which had borne an abundant crop of wheat for eighteen years in succession, without ever having been manured. The blessing, therefore, of plenty is vouchsafed to the natives and settlers; that is, abundance of produce for the satisfying of their own wants, but without any market or means of export. They have also houses, cattle, and sheep in fair proportion.

The settlement extends for fifty miles along a strip of land on both sides of the Red River. It contains four churches, built at short intervals from each other. The number of the members of the Church of England at the time of the Bishop's visitation was 2,345, and of these no fewer than 846 were confirmed by him during his visit. Frequent services were of course performed during the seventeen days of the Bishop's stay, and he mentions that the largest congregation which met him amounted to about 500, while the smallest did not fall short of 200. These facts will serve to show that Christianity has made no inconsiderable progress in that settlement, and that the field of labor to which a Bishop is about to be consecrated, though remote, and under some aspects forbidding, is yet full of interest and encouragement to the true soldier of the cross.

Bombay, St. John's Church, Colabah.

This church, now in course of erection, was designed as a monument to commemorate our many countrymen who fell in the disastrous retreat from Kabul, in November, A. D. 1842. The small island of Colabah, adjoins Bombay, and is a military station in which every European regiment arriving in Western India is quartered at some period before its return to Europe. This circumstance at once pointed it out as an appropriate place on which to raise the monument that is to perpetuate the memory of military fortitude and suffering unequalled in the eventful history of our country's connexion with India; whilst for all future generations it will be "a house of prayer" in which the soldier and the citizen may alike receive a blessing from above to fit them for every hour of need, and in which the indian may learn to love and fear the Chrstian's God. The funds have been contributed partly by the East India Company, and partly by Christians in India; but upwards of 2,000*l.* are still required before the building can be completed, and it is believed that many who mourn for relatives who fell in that fatal retreat will be glad to help to raise this enduring monument to their memory, by paying their donations to Messrs. Forbes & Co., London. The following description will not, it is believed, be unacceptable to those who are interested in the adaptation of gothic architecture to India. The design is by William Conybear, Esq. and, when completed, will be the most perfect example of a church fabric in India.

The site fixed upon for the building possesses the advantage of being open to the sea on each side, and, owing to a bend in the road, an uninterrupted view of the church under its most favorable aspect will be obtained for a considerable distance along the line of usual approach.

The style of architecture selected is "early English," which is better suited than any other to limited funds and inexperienced workmen; and the simple lancet-shaped windows are moreover much better adapted to venetians (essential in India) than the mullioned and traceried openings of the succeeding styles.

The plan consists of a chancel, a nave with side aisles, and a tower and spire, the latter being situated at the western extremity of the southern aisle. The extreme height of the nave is 65 feet 8 inches; its length is 133 feet. The total interior length of the church will be 170 feet 6 inches; the height of its spire will be 210 feet.

Each side aisle is separated from the nave by a row of seven pillars and two responds or half pillars. These pillars consequently divide the nave and its side aisles into eight bays or compartments, and from them spring the eight arches supporting the clerestory.

The roof, which will be of open wood-work, will be divided into a similar number of compartments, by arched tresses, each one placed exactly over a pillar. The angle of the nave roof is sixty degrees.

The chancel consists of three compartments, each 10 feet 9 inches in width. The roof is similar to, and concentric with that of the nave. The head of the great east window, and the chancel arch, are also struck from the same centres as the roof tress arches.

In order to keep the sensible temperature of the interior as low as possible, it is essential that the sea breeze should be freely admitted. Hence the windows are necessarily more frequent, and of greater relative size than is commonly the case in this style, each compartment of the external walls of chancel, clerestory, and side aisle is pierced by three lancet lights; those of the clerestory will be filled with fixed venetians, thereby allowing the heated air to rise and escape, and also occasioning a thorough draught through the church. To give full effect to these windows, the church will be built across the prevailing direction of the breeze. In order to provide for the ventilation of the space within the communion rails (the usual neglect of which occasions in a tropical climate great discomfort to the officiating clergyman) as well as to admit the wind from that direction into the body of the church, the east wall of the chancel will be supported on three arches, behind which the air will be admitted through a screen of open wood-work, from a large vestry full of venetian windows. The space between these arches, and the roof will be filled up by a seven light window of early geometrical tracery; this window will be 15 feet in width, and upwards of 30 feet in height; it will be glazed with painted glass, (now in preparation by Messrs. Wales & Co.,) and as seen from the western entrances, through the long vista, (170 feet in length) of pillars, wall shafts, and arched roof trusses, will form the most effective feature of the interior.

The tower occupies the western compartment of the southern aisle, and will contain provision for a clock and peal of bells; it consists of four stages, on stories surmounted by a spire, which attains a height of 210 feet above the ground.

The church will be faced externally with coursed trap rouble, as nearly of a neutral tint as possible; the quoins, weatherings, and dressing will be of Poorbunder stone, a material closely resembling Caen stone in texture and appearance. The spire, and the campanielle story of the towers will be altogether of Poorbunder stone, as will also the pillars, architraves, jamb shafts, etc. etc., of the interior; no plaster will be used except for the plane surface of the walls of the interior.

Jamaica.—Since the visitation to the Bahamas, the Bishop has held three special ordinations for Deacons, and a general ordination at which three Deacons were admitted to the Priesthood, and five gentlemen to the Deaconate.

His Lordship also effected in November last, a visitation of the E. parishes of Jamaica; in the course of which two confirmations were held, several churches and schools inspected, and a very appropiate and well arranged burying ground was consecrated for St. Andrew's church, in the parish of St. Thomas in the East.

An advertisement of Mr. Nelson Jarvis upon a subject, oftentimes very important, will be found in another column. He has officiated for several clergymen of our acquaintance for many years with high acceptance, and those of our brethren who may visit the city and be in want of canonical or ordinary garments, may rely upon it that they will be well and satisfactorily supplied by calling upon Mr. Jarvis; who is an old fashioned Churchman, though in other things he admits the latest improvements.

To Correspondents.

"W. H. H.," and "J. H. H." are received—"Pope's Farm, No. 5," shall appear in our next. We are reluctantly compelled to omit an excellent communication from "Another One who Knows," and also one or two other communications that are in type.

We are likewise obliged to defer several acknowledgments, and advertisements, as well as several Book notices, and much other matter prepared for this week, in consequence of the crowded state of our columns.

We must entreat our correspondents generally, to confine themselves to a column at a time, unless in very special cases—communications which exceed this limit will have to lie over till we can make room for them, as we have a great press of matter on hand.

New Publications.

"The Crayon Miscellany." G. P. Putnam, New-York.

This forms the 9th volume of the new edition of Mr. Irving's works. It contains a journal of an expedition in the Western Prairies, among the Pawnees, Osages, &c. Also, records of a visit to Newstead Abbey and Abbotsford.

This beautiful republication is drawing rapidly to a close, and is a positive benefit to the literary public. We trust it will also prove amply remunerative to the publisher.

Adventures in the Libyan Desert. By Bayle St. John. G. P. Putnam.

The present is the age of enterprise in a peculiar sense; and a visit to the *Oasis of Siwah*, known in ancient times as that of Jupiter Ammon, had especial charms for our author. In a well written volume of 250 pages, he has presented us with the results of his journey, which appear divested of the terrors with which the route is invested in the pages of Herodotus, Arrian, and Q. Curtius. The work contains many pleasing descriptions, and will well repay perusal.

The Genius of Italy. By Rev. Robert Turnbull, p. 332. G. P. Putnam.

The author states in his Preface that his object is not to write mere incidents of travel, or descriptions of scenery, &c., but "to furnish some idea of the real character and spirit of the Italian people, with brief glimpses of their life, literature, and religion, as embodied in men and books, history and usages."

He has given us graphic sketches of the different leading cities, their manners and edifices; also agreeable views of the lives and productions of the chief Italian writers. He writes with an ardent admiration of his subject, as who would not, and has produced a work well adapted to inspire the same sentiments in others. Translations from the best sources are given in profusion, and add to its interest.

The Hill Difficulty, and other Miscellanies. By George B. Cheever, D. D. p. 380. John Wiley, New-York.

The publisher has done his best to present this volume in an attractive form by means of glossy white paper, and bold clear type, and we are sure the admirers of the author will be much obliged to him.

Grammar of the Latin Language. By Leonard Schmitz. p. 318. 12 mo. Lea & Blanchard, Phila.

This forms one of the classical series in course of publication by this house. Dr. Schimtz was the editor of the English edition of Zumpt's Grammar, and his name is a sufficient guarantee for the worth and usefulness of the present; which we have not had time to examine.

Guide to the Temple of Time, and Universal History for Schools. By Emma Willard. p. 110. 8vo.

The first part is devoted to an explanation of the Temple, which we have not yet seen. From its description we doubt not, that it is a very instructive method of teaching history, especially when it comes recommended by the author's experience. The latter part is a very useful compend of historical facts.

Franklin's Bible Cartoons. C. S. Francis & Co. 4to. 12 1-2 cts. For the Sunday School and Family.

This number contains four fairly executed wood cuts, illustrating the history of Joseph. It is very low in price, and well adapted for the purpose contemplated. The series is to be continued.

A Letter of the celebrated John Foster, with an Introduction, Notes, &c Boston: Phillips, Sampson, & Co. For sale by D. Appleton & Co.

Foster, as is well known, denied the eternity of future punishment, and this constitutes the chief subject of the letter before us. Of course we need say no more to show the unsuitableness of this pamphlet for the perusal of a churchman.

Domestic Intelligence.

Rhode Island.—*Episcopal Acts.*—The Bishop preached in the Church of the Ascension, Wakefield, April 30th.

May 2d, in St. Luke's Church, East Greenwich, eleven persons were confirmed. Evening prayer was said by Rev. S. A. Crane, rector of the parish, assisted in the Lessons by Rev. C. E. Bennett. Sermon and Address by the Bishop.

May 3d, in St. Philip's Church, Crompton, after Evening Prayer conducted by Rev. C. E. Bennett, missionary, the Bishop preached, confirmed two persons, and delivered an Address.

May 6th, Fourth Sunday after Easter, ten persons were confirmed in St. Stephen's Church, Providence. The service was conducted by Rev. J. H. Eames, rector. Sermon and Address by the Bishop.

Connecticut.—*Consecration of Trinity Church, Nichol's Farm, Trumbull, Fairfield County, Conn.*—On Monday, April 30th, being the day appointed by the Bishop of the Diocese, this neat and beautiful edifice was consecrated to the worship of the Triune God, Father, Son, and Holy Ghost, by the Rt. Rev. T. C. Brownell. A large number of the Clergy and Laity evinced by their presence and deportment a lively interest in the solemn services of the day. Evening Prayer was offered by Rev. N. E. Cornwall, of Southport, assisted in the Lessons by Rev. Charles Todd, of Huntington. The Sentence of Consecration was read by Rev. Enoch Huntington, Rector of the Church. An appropriate discourse was delivered by the Rev. Gurdon T. Coit, of Bridgeport. At the close of the services several came foward to renew their baptismal vows in confirmation. Rev. Messrs. Scott, Gardiner, and Carter, were present in addition to those above mentioned. The Church is early Gothic. Its shape is cruciform. The plan was furnished by Mr. Wiley of New York.

The ladies of the parish have displayed much taste in furnishing this temple of the Most High. The carrying out of Mr. Wiley's plan without any admixture or confounding of different orders of architecture, is to be attributed to the skill and care of the Messrs. Hotchkiss, of Birmingham, the enterprising builders, under the superintendence of a committee of the parish, several of whom were not only men of taste, but practically acquainted with the business over which they were appointed. The general opinion of all who have seen this building is, that it is a model of a church built in church style, for a parish of moderate means, who desire a place where the offices of the church can be performed with solemnity and propriety.—*Calendar*

The Bishop of the Diocese held his visitation of St. George's Church, Milford, on St. Philip and St. James' day. Morning Prayer was said by the Rev. Dr. Mead, Rector of Norwalk, assisted in the lessons by the Rev. Mr. Walker, Rector of Humphreysville. The ante-Communion Service was said by the Bishop; the Rev. Mr. Putnam, Rector of Derby, reading the Epistle, and the Rev. Mr. Coit, Rector of Bridgeport, the Gospel. The sermon was preached by the Rev. Mr. Cornwall, Rector of Southport. The Bishop confirmed nine persons.

Without dismissing the congregation after confirmation, a procession was formed, consisting of the Bishop and Rector, the clergy in attendance, the Wardens and Vestrymen, and all other persons in attendance; which moved to the site of the new church, where the corner-stone was laid by the Rishop, assisted in the service by the Rector, and the Rev. Dr. Mead. An address was delivered by the Rector. The Clergymen present, besides those already mentioned were the Rev. Messrs. Huntington, Scott, and Tomlinson. The attendance on these services was large, and an abiding impression appeared to be made. By the appointment of the Bishop, the office used at the laying of the corner-stone was that set forth in the diocese of New York for such occasions.

The old Church, erected about 80 years ago, having gone very much to decay, it was lately taken down; and the parish, though one of the feeblest in the Diocese, is making great exertions towards building a small new one, simple and unpretending in character, but of permanent materials.—*Ibid.*

Western New-York.—*Bishop DeLancey's Visitation.*—On Sunday, May 6th, Bishop DeLancey visited St. Mark's Church, Penn Yan. In the morning he preached and administered the Holy Communion. Rev. Mr. Stryker, the rector of the Church, read prayers, and assisted in the communion service. In the afternoon, Mr. Stryker read prayers, and the Bishop preached. The Parish having been vacant from Christmas to Easter, and the present rector having just commenced his labors there, no confirmation was administered.

The Bishop has published a *Pastoral Letter*, in which he recommends that on Whitsunday, being the Tercentenary Anniversary of the Book of Common Prayer as authorized by the Church of England, the subject be brought by the clergy of the Diocese before their respective flocks as they shall think proper, and a collection made for Diocesan, Domestic, and Foreign Missions in equal proportions.

The Gospel Messenger continues under a provisional arrangement. The name of the new editor is not given, but he makes goodly promises, and we wish him good success.

Domestic Missions.—We are requested to call attention to the following suggestion of the much esteemed Bishop of the Northwest Territory, which we do very cheerfully:

The Bishop writes: "I perceive a movement for a general Missionary Collection on Whitsunday, in consequence of the letter of the Bishop of Gibralter. Now, as it is a simple principle of morality to be just before we are generous; and it is somewhere said that he who provides not for his own, &c., is worse than an infidel, I respectfully suggest to the Domestic Committee a circular imploring collections on that day, to enable you to fulfil all your pledges, and thus be entirely out of debt, at the Annual Meeting of the Board."

His words are sent instead. And may they prove of far more efficacy than any "Circular" from the Committee.

The Chickasaw Mission.—The Chickasaws, who have invited us to establish a Manual Labor and Mission School among them, occupy the most southern portion of the Indian Territory west of the Mississippi.

CLERICAL CHANGES.

The Rev. Thomas R. Pynchon has taken charge of St. Paul's Church, Stockbridge, Mass. Direct accordingly.

The Rev. James H. Carpenter has resigned the rectorship of Church of the Ascension, Wakefield, R. I. For the present direct to the same place.

The Rev. Horace L. Edgar Pratt having received and accepted an unanimous invitation to the rectorship of St. Peter's Church, Perth Amboy, Diocese of New Jersey, expects to enter upon his duties the 20th inst., Sunday after Ascension, and requests that letters and papers be directed accordingly.

The Rev. William Alfred Jenks has resigned the rectorship of St. Paul's Church, Glen Cove, Queen's county. Until further notice, he will continue to reside in his late Parish.

At a meeting of the Vestry of St. George's Church, Flushing, L. I., held in the Vestry-room immediately after the funeral of James Macdonald, M. D.—The Rector in the Chair, the following Resolutions were adopted:

Whereas, It hath pleased the Almighty Disposer of Events, in his inscrutable wisdom, to remove by death, to "a good man's reward," our late respected colleague, James Macdonald, M. D.

Resolved, That in this afflictive dispensation, we recognise the chastening hand of God, and while we bow submissively to His all-wise Providence, we cannot but mourn at the removal by death of a member of this Board, who had so greatly endeared himself to us by his Christian simplicity, his godly sincerity, and charity.

Resolved, That by his death, to him a Christian's gain, this Vestry, and the congregation of St. George's Church, have been deprived of one of their most active, consistent, and devoted members, and that we hereby express our high sense of his excellence and worth, and of his promptitude, and zeal, and unwearied exertions in promoting the objects connected with the interests of the Church, and of that religion, the profession of which he so brightly adorned.

Resolved, That while we deplore his removal hence as a calamity in which we are involved, in common with the benevolent institutions with which he was connected, we bow before the wisdom of Him who doeth all things rightly, aud rejoice in the testimony left us, that in his death, we are spared the sorrow which has no hope. That we cherish his memory as connected with what is most ennobling in man—a memory deservedly dear to the Church which he loved, and to humanity, in the relief of the afflictions and sufferings of which, his life, his talents, his high and rare attainments, were so earnestly devoted. That with melancholy pleasure we contemplate the graces which adorned his character as a man, and a Christian,—That we can bear testimony to his consistent life, as a member of the Church of Christ, and to the faithful discharge of his duties in the wide field of his usefulness and Christian benevolence in which

"He ceased at once to labor and to live."

Resolved, That we offer our respectful and affectionate condolence to those upon whom this affliction most heavily falls, and with heartfelt sympathies fervently commend them to Him who is "the Father of the fatherless, and defendeth the cause of the widow."

Resolved, That a copy of these Resolutions be sent to the family of the deceased, and that copies be also sent to the "Flushing Journal," and the Church papers in New York for publication.

A true copy.
Isaac Peck, Sec'y pro tem.

Notices.

NEW YORK ECCLESIOLOGICAL SOCIETY.

The Annual Meeting of the Society will be held on Wednesday evening, the 23d inst., at half-past 7 o'clock, in the school-room of St. Paul's Chapel. (Entrance in Vesey street.)

At this meeting, the election is to be made of members of the Committee, and of Auditors, for the ensuing year. Three members of the Committee must be clergymen, and "three at least shall have been members of the Committee of the preceding year."

S. Cox, Jr.
May, 1849. Hon. Secretary.

☞ The Fair and Festival (Bazar Fete) of French Free Church du Saint Sauveur, will take place (D. V.) at the Chapel and Rectory, (Nos. 68 and 70 Duane street, near Broadway,) on Tuesday, Wednesday, Thursday, and Friday, May 22d, 23d, 24th, and 25th. Tickets 50 cts—admitting the purchaser four days—may be had at the principal Bookstores, and at the office of the L'Annaliste, a new French religious and literary paper, 68 Duane street.

The Fair will be open from 9 o'clock, A. M., till 9, P. M. Refreshments can be had all day—a breakfast a la fourchette will be served up at 10, A. M.; a dinner at 5, P. M.; and a supper at 9, P. M.—for which tickets may be had at the Fair at a fair price.

All our American friends who have hitherto helped the Rev. C. H. Williamson in his efforts for the benefit of strangers, are most cordially invited to attend, and also to send to his residence, (68 Duane street, east of Broadway,) any gifts, new or old, large or small, of little or much value, for the benefit of the Bazar Fete and Repository. Ladies or gentlemen wishing information about the Fair or establishment, can apply to the following Directresses of the Ladies' Sewing Society of the Church du St. Sauveur, where tickets may be also had.

A Band of Music will be in attendance.

Directresses.—Mrs. C. H Williamson, 68 Duane street; Mrs. Ekert, 68 Duane street, or Flatbush, L. I.; Miss Mansfield, Pearl street; Mlle. Gimbrede, Reade street; Mme. Stewart, John street; Miss Goulding, Stone tsreet.

Patronesses.—Mrs. Whittlesey, Editress of the Mother's Magazine; Mrs. John Campbell, Warren street; Mrs. Banyer, Bond street; Miss Jarg, Bond street; Mrs. Constant White street; Miss Harriet Wright, Greenwich B. S.; Mme. Collomb, Brooklyn.

New York, May 19, 1849.

P. E. CHURCH OF THE MESSIAH.

SEATS FREE.

A congregation of colored people, at present worshiping in an upper room, 639 Broadway, third door south of Bleeker street. Donations in aid of the Church to meet the current expenses will be thankfully received at 81 Thompson street, by

WILLIAM A. TYSON, Treasurer.
New York, May 12, 1849.

MARYLAND CONVENTION.

The Sixty-first Annual Convention of the Protestant Episcopal Church in the Diocese of Maryland, will meet in St. Paul's Church, Baltimore, on Wednesday, May 30th, 1849, at 9 o'clock, A. M.

H. Colburn, Secretary.
Baltimore, May 1, 1849.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 8th inst., the Treasurer has received the following contributions:

Through J Loney, R A in Md, Charles co, Mrs E Chapman, 11 05; Shrewsbury parish, Kent co, for Hannibal, Mo, 1; St James's, Anne Arundel co, Mrs Maxcy, 5; Mrs Sally Hughes, 5 for Ill, Baltimore co, St James's; Trinity ch, 13; Christ ch, Calvert co, for Wankesha, Wis, 6; C H W or C K W, for Cal, 50—91 05; A G V, for Domestic missions, 10; St Mark's, Malone, N Y, 1 50; from Rev J H Morrison, Montgomery, Ala, being proceeds of articles sold, contributed by two ladies of Charleston, S C, 14; Zion ch, Butternuts, N Y, 12; St. James's, Birmingham, Ct, 2 50; A B, per Mr Ed Shannon, 2; through E W Howard, R A of R I, St Mark's, Warren, for Cal, 9; for Ill, 8 82; St Peter's, Rockville, for the Jews, 9—26 82; through J K Sass, R A in S C, Charleston, St Philips, (for the Jews,) 29; Grace ch, 2; for the Jews, 3; monthly missionary lecture, 5 91; for the Jews, 50 cts; Western, 1; St David's, Cheraw, 26; Aiken, St Thaddeus', for the Jews, 3 62; Prince Frederick parish, for the Jews, 25; All Saints', Waccamaw, 20; for the Jews, 35 50—151 53; St Paul's, New Haven, 27; for Cal, 4; for Ill, 3; California Mission, from a friend, 10; St John's, N Y, for the Chickasaws, 8; S S, St Andrew's, N Y, 5 70; Mrs Brush, Ch of the Holy Trinity, Brooklyn, 2; St James's, Greenfield, Mass, 15; from a friend, of Mass, for the Chickasaws, 10; another at Brownsville pa, for the same, 1; H P B, Watertown, Ct, 6; St Andrew's pa, Brunswick co, Va, 12 50. Total, $415 40.

THOMAS N. STANFORD, Treas.,
New York, May 15, 1849. 139 Broadway.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of 9th inst.

From St Mark's ch, Malone, Rev H J Atwater, 2 50; Rev J Swart, Missionary, Jacksonville, East Florida, 2 42; Trinity ch, Watertown, Rev Levi W Norton, 6; Mrs Conklin Brush of Brooklyn, donation, 2; Grace ch, Providence, from E W H, 1; All Saints' ch, Rev W E Eigenbrodt, 34 25; Ch of the Holy Comforter, Rev D V M Johnson, 4 21; St George's, Hempstead, Rev O Harriman, Jr, 3 66; Trinity ch, Rensselaerville, Rev R Washbon, 1 47. Total, $57 51.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, May 16, 1849. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 9th inst.

From St Mark's ch, Malone, Rev H S Atwater, 3 75; Miss M H Tilghman, by D Brunner, 1; Trinity ch, Rensselaerville, Rev R Washbon, 1. Total, $5 75.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, May 16, 1849.

The undersigned gratefully acknowledges the following receipts, viz:

$20 from Zion ch, N Y, through the Rector, the Rev R Cox, for permanent buildings; also, from St Luke's ch, Catskill, N Y, $16, through the Rector, the Rev L L Noble.

JAMES LLOYD BRECK,
for the Nashotah Mission.
Nashotah-lakes, W. T., 30th April, 1849.

Married.

In Calvary Church, on Tuesday, 15th inst., by Rev. Gordon Winslow, Whitehead Fish Heyer, and Louise Tunis, daughter of the late Caleb C. Tunis.

Died.

At Speedville, near Morristown, New Jersey, on Tuesday, the 8th inst., Davis V. Canfield, in the 27th year of his age.

April 22d, 1849, Eliza Sophia, wife of the Rev. John Owen, Rector of Shrewsbury Parish, Kent county, Md., departed this life in the faith and fear of God.

Advertisements.

CLERICAL TAILOR.

NELSON JARVIS would respectfully inform the Rev. the Clergy of New York, "and throughout the United States," that he has removed his establishment from No. 130 Broadway, to No. 120 Bleecker, corner of Wooster street—where he continues to make up Cassocks and Robes, in addition to the regular business of his profession; and will duly appreciate a continuance of those favors which he has so long received from them.

May 19.

TEACHER WANTED for a School in the upper part of the town. The School is small at present, and the salary will be moderate. But arrangements are in contemplation which may soon render it quite an object. Address, with name and reference, H. H. H., Churchman office. May 19—3t

OXFORD DESK BIBLES.

FOLIO AND QUARTO—also specimen sheets of several folios printed at the Oxford Press, for the Venerable Society for Promoting Christian Knowledge, expressly for the use of Churches, can now be seen at the Depository of the Protestant Episcopal S. S. Union, No. 20 John street. May 19—tf

A MIDDLE AGED CHURCHWOMAN wishes to get a situation in a genteel private family, to do plain sewing, or to attend a lady and sew.

The best of reference can be given. A line addressed to E. G., 47 Horatio street, will be attended to immediately. May 19—2t

REV. HUGH SMITH, D. D.—"The Subject and Spirit of the Christian Ministry"—a Sermon preached by request in St. Peter's Church, New York, on occasion of the death of the Rev. Hugh Smith, D.D., late Rector, by the Rev. Henry Anthon, D.D.

Just published and for sale by
STANFORD & SWORDS,
May 19. 139 Broadway.

COLLEGE OF ST. JAMES, Washington Co., Maryland. The second term opens on Monday, March 5. Students may be admitted at any time into the College, or into The Grammar School; either to pursue the full Collegiate course of Classical and Scientific studies; or a partial course in a Mercantile Class, receiving special preparation for the Counting Room and general business.

Application for the admission of pupils, or for further information to be made to

JOHN B. KERFOOT, Rector &c.,
tf m2. College of St. James, P. O., Maryland.

MISS HATHAWAY'S SCHOOL FOR YOUNG LADIES.—at 171 Sixth Avenue—next door Blondel's Book Store. Terms of Tuition graduated according to the studies pursued. Circulars can be obtained at the School Room. Miss H. has permission to refer to various Gentlemen of Respectability, whose names are published in her circulars. March 17—tf.

MRS. ISAAC WILKINS' BOARDING SCHOOL for Young Ladies, at Westchester, Westchester county, N. Y.

Mrs. Wilkins wishes to receive a limited number of pupils into her family as boarders, where they will receive maternal care as well as every advantage of education, both plain and ornamental. Terms for board and the English branches from $150 to $175 per annum, according to the age of the pupil. References to either Rev C. D. Jackson, G. M. Wilkins, Mr. and Mrs. Costar, Mr. and Mrs. J. D. Wolf, W. C.

In New York, Prof. C. C. Moore, LL.D., Prof. Saml. Turner, D.D., Prof. Taylor Lewis, D.D., N. Y. University, Rev. Samuel Seabury, D.D. May 12—4t

A CLERGYMAN, in the vicinity of New York, has at present in his family six boys, whose education he is superintending, he has accommodations for two more. For further particulars inquire at this office.

May 12—3t

FRENCH BOARDING.—The Rev. C. H. Williamson, Rector of the French Church Du Saint Sauveur, is desirous of receiving into his family a few young gentlemen who wish to learn French. Apply, for further particulars, at his residence, 68 Duane street, New York. April 28—1m

A. CARD.

JOHN W. PRIEST, M. A., Architect, 38 Remsen street, Brooklyn, confines his practice to Pointed Architecture, and prepares designs for Churches, with their furniture and appurtenances, Parsonages, School-houses, and Dwellings: also Sepulchral Memorials.

Particular attention paid to preparing designs with full working-drawings for timber Churches of small cost, and correct ritual arrangements.

April 28—3t$

A YOUNG LADY qualified to give thorough instruction in the branches of an English education, is willing to devote her mornings to two or three pupils at their respective residences. Children under ten years of age would be preferred. Address B. G. T., at this office.

April 11, 1849—3t.$

TWO YOUNG LADIES desire situations as governesses, in a private family—or assistants in some established institution. They feel competent to instruct in all the essential branches of English education and in music. Reference to Rev. Dr. Seabury, 125 West 13th st. who will answer any enquiries in regard to the applicants—and give their name and address. April 7—6t

Poetry.

"The Fisherman's Song."*

Come, messmates! 'tis time to hoist our sail;
 It's fair as fair can be;
And the ebbing tide and the northerly gale
 Will carry us out to sea.
So down with the boat from the beach so steep,
 We must part with the setting sun;
For ere we can spread out our nets in the deep,
 We've a weary way to run.

As through the night-watches we drift about,
 We'll think of the times that are fled,
And of Him who once call'd other fishermen out
 To be fishers of men instead.
Like us, they had hunger and cold to bear;
 Rough weather like us, they knew;
And He who guarded them by His care
 Full often was with them too!

'Twas the fourth long watch of a stormy night,
 And but little way they had made,
When He came o'er the waters and stood in their sight,
 And their hearts were sore afraid:
But He cheer'd their spirits, and said, It is I,
 And then they could fear no harm;
And though we cannot behold Him nigh,
 He is guarding us still with His arm.

They had toil'd all the night, and had taken nought;
 He commanded the stormy sea;
They let down their nets, and of fishes caught
 An hundred and fifty-three.
And good success to our boat He will send,
 If we trust in His mercy aright;
For He pitieth those who at home depend
 On what we shall take to-night.

And if ever in danger and fear we are toss'd
 About on the stormy deep,
We'll tell how they once thought that all was lost,
 When their Lord 'was fast asleep;'
He saved them then—He can save us still—
 For His are the winds and the sea;
And if He is with us, we'll fear no ill,
 Whatever the danger be.

Or if He see fit that our boat should sink,
 By a storm, or a leak, like lead,
Yet still of the glorious day we'll think,
 When the sea shall yield her dead;
For they who depart in His faith and fear
 Shall find that their passage is short,
From the troublesome waves that beset life here,
 To the everlasting port.

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* From "Songs and Ballads for the People," by the Rev. John Neale, M. A., of Trinity College, Cambridge.

Selected Matter.

Macauley's History of England.

We make the following interesting extract from an article in the Louisville Journal, both on account of the sound instruction and of the useful information it conveys. We suppose it to be from the pen of an able clergyman in that city, and are glad to find such correct sentiments circulating in Kentucky:

"But as the Church which the good King Josiah reformed, was the same Church which Moses had conducted through the wilderness, so the Church which Cranmer and Ridley reformed, was the same which apostolic men had planted in Britain, and which had furnished its illustrious martyrs to the rage of heathen persecutors. It suits Mr. Macauley's purpose utterly to ignore this plain and simple fact, and to talk about the compromise from which the Church of England sprang, and by which she is made to occupy "a middle position between the Churches of Rome and Geneva."

It does not seem even to have entered into the mind of this ingenious advocate that there is such a thing in religion as truth—TRUTH, substantive, positive, distinct and unchangeable. Had this simple idea occurred to our philosophic historian, he would doubtless have given to it a very prominent place among the very many fine theories and imposing generalizations with which his work abounds. He might then have shown how it was possible for this truth to be, at various times, in the middle, between opposing systems, not because it sprung from a compromise between conflicting errors, but because men of different minds, and acting under varied circumstances, *had departed from this truth in opposite directions.*

Whatever opinion may be entertained of the success of their effort, it was certainly the purpose and intention of the Anglican reformers to rest in the simplicity of that immutable truth which Christ had revealed, which the early Church had professed, and which had never ceased to be witnessed to the world in divinely instituted forms, but from which the great body of Christian people had lamentably departed in one direction.

The famous challenge of Bishop Jewell affirms distinctly the principle of the English Reformation. After enumerating the various articles in which the Church of Rome had departed from the ancient faith and discipline, he declares: "If any man alive be able to prove any of these articles by any one clear or plain clause or sentence, either of the Scriptures, or of the old Doctors, or of any old General Council, or by any example of the Primitive Church, I promise that I will give over and subscribe unto him." Cranmer, in his latest and best considered work, declares that the Reformers "follow the first Church of the Apostles, which was most pure and incorrupt; but the Papists have clearly varied from the usage and example of that Church, and have invented new devices of their own brains, and will in nowise be content to follow the Primitive Church; and yet they would have others to follow their Church, utterly varying and dissenting from the first most godly Church." Defence of the true and Catholic doctrine, &c. Book 5th, chap. 18.

Mr. Macauley represents Cranmer as holding, in his alleged character of founder of the English Church, certain opinions, which were made the basis of the constitution of that Church. These opinions were, that "there was no distinction between bishops and priests;" that "the king was the spiritual as well as the temporal chief of the nation. In both capacities, His Highness must have lieutenants. It was unnecessary that there should be any imposition of hands. The king might make a priest; and the priest so made needed no ordination whatever. These opinions Cranner followed out to their legitimate consequences. He held that his own spiritual functions, like the secular functions of the chancellor and treasurer, were at once determined by a demise of the crown. When Henry died, therefore, the Archbishop and his suffragans took out fresh commissions."

The gist of the above statement is, that these opinions were the matured and settled convictions of Cranmer, and *that they formed the basis of the English Reformation.* The writer of historical fiction always has a certain modicum of truth, as the foundation upon which the story rests. The art of the writer is shown in making a great deal of use of a very little material. What now is the authority of the pretended historian for this unqualified and comprehensive statement? 1st. The answers of Cranmer, very modestly expressed, to certain questions proposed to him and others in the very beginning of the reformation, when he was just learning to feel his way out of the darkness of the former superstition. Of some of these opinions, Burnet, Macauley's authority, declares that "these are the very dregs of Popery." It was one of the favorite arts of the Pontiffs to degrade the Episcopate for the purpose of aggrandizing the Papacy. It was no wonder therefore, that the reformers continued for some time to use the language which had been made common by the courtly style of those who were seeking for preferment. And, in reference to the whole of these opinions, Burnet further says: "In Cranmer's paper, some singular opinions of his, about the nature of ecclesiastical offices, will be found; but, as they are delivered with all possible modesty, so *they were not established as the doctrine of the Church, but laid aside as particular conceits of his own, and it seems that afterwards he changed his opinion;* for he subscribed the book that was soon after set out, *which is directly contrary to those opinions* set down in these papers." *Burnet, P.* 1, *B.* 3, *P.* 465.

Here then, we find Mr. Macauley, in the true spirit of interested partisanship, not only departing from his authority, but falsifying that authority directly in the most material part of the statement. The little *morceau* of evidence about the opinions which Cranmer once ventured diffidently to express, but which are in direct opposition to the whole tenor of the Prelate's life, constitutes the entire foundation for the theory of Mr. Macaulay's "History of England."

2d. But "Cranmer followed out these opinions;" for, "when Henry died, the Archbishop and his suffragans took out fresh commissions." Again the historian garbles and distorts his authority. In that authority is this pregnant addition: "This was only done by reason of the present juncture;" "but this was afterwards judged too heavy a yoke, and therefore the new bishops that were made by this King, (Edward,) *were not put under it;* and so Ridley, when made Bishop of London in Bonner's room, *was not required to take out any such commission.*" *Burnet, P.* 2, *B.* 1, *P.* 8.

Allowing the worst possible construction to the fact of taking out these commissions, which are we bound to regard as the deliberate opinion of Cranmer? that upon which he was induced to act at a very peculiar juncture, and upon a pressing exigency, before the Reformation was fairly begun, or that principle upon which *he maturely and advisedly settled the law of the English Church?*

But not a hint of this subsequent and well considered decision and action of Cranmer and his associates is found in the pages of Macaulay! What now may we think of the fairness and impartiality of the historian?

But the act of taking out these commissions does not at all involve the consequences deduced from it by this writer. There is a distinction familiar to every sciolist in ecclesiastical affairs, between "order" and "jurisdiction." Order is the spiritual power derived by ordination from Christ, the Head of the Church. Jurisdiction is the right to exercise this spiritual power *in a particular place or diocese.* By reason of the connection between the Church and the State in England, jurisdiction there is derived from the crown. In this country, jurisdiction comes from an election by the people. But there are analogous cases even here to the English practice. The spiritual power of a priest comes from his ordination. But the right to act as a chaplain in the navy, and to receive the pay of that office, is given by a commission from the President of the United States.

Let us see now what Cranmer says himself about the source of ministerial power in the Church:

"The ministration of God's word, which our Lord Jesus Christ did first institute, was derived from the Apostles unto others after them by imposition of hands and giving of the Holy Ghost, from the Apostles' times to our days. This was the consecration, orders, and unction of the Apostles, whereby they at the beginning made bishops and priests; and this shall continue in the Church even to the world's end." (From Cranmer's Sermon on the Keys, quoted by Massingberd.)

Many other passages like to the foregoing, are to be found in Cranmer's later and best considered writings.

I have thus examined and exposed the misrepresentations of Mr. Macauley, in this one point, at the beginning of his book, because this very perversion of historic truth is really the foundation of the whole work, and the exposure of it furnishes the clue to the spirit in which all that succeeds is written. I could go on from chapter to chapter, and exhibit this spirit manifesting itself in the like form of gross and wilful misrepresentation and detraction, in regard to the Church, at every possible opportunity. But that which I have now shown, together with the corresponding exposure of this author on another point, by the editor of the Journal, is enough to destroy the credit of this history for truthfulness.

I have said that it is not only to the Church that this gentlemen is unjust. The whole work is indeed a turgid exaggeration of every subject of which it treats. There is no part of the work in which this writer displays more distinctly his peculiar powers, than in the picture he has given of the state of society and manners in England, at the time of the revolution. And this portion of the "history" has been the special object of admiration. But let any person moderately familiar with English literature, throw off from his mind the strong impression produced by the vivid and picturesque painting of this gentleman, and recur to the knowledge previously derived from sources of undoubted truth and veracity, and he will at once see that Mr. Macaulay's delineation is a violation of all probability, and in direct opposition to all the evidence in the case.

Mr. Macaulay professes to be, in this part of his work, the especial champion of human progress. But, in his overweening anxiety to represent the amazing progress of society in England since the year 1688, he blots out the twelve preceding centuries of progress! According to his account, the people of England at this date, were not at all advanced beyond the condition of their barbarous ancestry, when they first emerged from the forests of Germany. Those who have been made familiar with the rural life of England at this period and before, as painted by such writers as Herbert, Walton, and Addison, must smile at this extravagant and foolish exaggeration.

Take another instance of reckless assertion. Speaking of the condition of the laboring portion, he says, with startling grandiloquence: "Meat was also cheaper, but was still so dear, that there were *hundreds of thousands of families who scarcely knew the taste of it.*" The authors of that noble work, the Pictorial History of England, summing up the evidence furnished by the very authority quoted and relied upon by Macaulay for this statement, affirm: "At this time, therefore, it would appear, there were none of the people of England who had not flesh, at least, once a week; and not more than one individual in six who ate it so seldom." Vol. 4, p. 810.

Again, Mr. Macaulay states, "that the proportion of the English people which received parochial relief then, must have been larger than the proportion which receives relief now." To support this proposition, he gives the following note: "King and Davenant estimate the paupers and beggars, in 1696, at the incredible number of 1,330,000, out of a population of 5,500,000. In 1846, the number of persons who received relief, was only 1,332,089, out of a population of about 17,000,000."

So that nearly one quarter of the whole population was in a state of pauperism in 1696, and only about one sixteenth in 1846. The pictorial history gives the number of paupers at 100,000, instead of 1,330,000, making the proportion to be less than one-fiftieth instead of nearly one-fourth!

Both authors furnish some data by which to test the correctness of these opposing statements. Macaulay's number would have required a poor rate of £7,990,500. But the actual rate, as given by both writers, was not quite £700,000. And this sum would give the 100,000 paupers named by the authority upon which we may with some confidence rely.

These are but specimens, taken at random, of the tone of exaggeration and over-statement which pervades and characterizes every part of Mr. Macaulay's work. These instances are sufficient to prove that the book, however attractive as a work of imagination, and as a specimen of the fine descriptive powers of the writer, is utterly worthless and destitute of claim to respect and confidence as a history.

From the Irish Ecclesiastical Journal.

Original Letter of Bishop Jeremy Taylor—

DR. ROBERT BARON OF ABERDEEN.

Sir,—In a former number you were so kind as to publish an original letter which I had the good fortune to discover in a MS. lately presented to the University Library, by the Archdeacon of Cork.

Will you permit me now to correct an error into which I fell inadvertently, in reference to the author of one of the theological works recommended in that letter by Bishop Jeremy Taylor to his friend Mr. Graham. I allude to the work which Taylor describes under the title of "Dr. Baron de objecto fidei." In the note I had supposed this author to be Dr. Peter Baron of Cambridge, and the work referred to, to be his treatise, "De fide, ejusque ortu et natura explicatio: Prælectio in Rom. iii. 28. 8vo. London. 1580."

But a communication since received from Mr. Joseph Robertson of Glasgow has enabled me to recognise, and now with your permission, to correct this mistake. The author referred to is certainly Dr. Robert Baron of Aberdeen, whom Taylor in this very letter cites under the name of Baronius. And the work intended is probably that author's treatise, entitled "Disputatio de Authoritate S. Scripturæ seu de Formali Objecto fidei:" or else, perhaps, the answer to the Jesuit George Turnbull's attack on the *Disputatio*, which was published under the title of "Ad Georgii Turnbulli Tetragonismum Pseudographum Apodoxis Catholica, sive Apologia pro Disputatione de formali objecto fidei." *Abredon.* 1631. 8vo.

A rejoinder by Turnbull (as Mr. Robertson informs me) appeared at Rheims the year following, and the controversy excited much interest, so that there can be no doubt that these are the tracts which Bishop Taylor recommends, when he exhorts his friend to read, "Baron de objecto fidei, *and everything of his.*"

A list of Dr. Baron's works will be found to a note to a very valuable and interesting work, of which Mr. Robertson was one of the joint editors, which was printed for the Spalding Club. I allude to the "History of Scots' affairs from 1637 to 1641, by James Gordon, parson of Rothiemay." *Aberdeen.* 1840–1. See vol. iii. pp. 235–238. It is greatly to be regretted that the suspension of the labors of the Spottiswode Society, deprives us of the hope of possessing, in a collected form, the theological writings of Dr. Baron, a divine of whom the Church of Scotland may be justly proud. He was the correspondent of Laud, and was elected, on the apostacy of Bishop Graham, to the See of Orkney, but, as Keith tells us, "being forced by the perversity of the times to flee out of the kingdom, he died at Berwick" (in 1639) "having never been consecrated."*

If this communication be not already too long, may I ask your permission to add to it the following documents,† which I think will prove interesting to your readers. I have transcribed them from the same Common-place Book of Bishop Anthony Dopping, in which the letter of Bishop Jeremy Taylor is preserved. The first is an Address which he delivered to his parishioners, to exhort them to a compliance with the Rubric prefixed to the Communion Office, which directs that "so many as intend to be partakers of the holy Communion shall signify their names to the curate, at least some time the day before." The other is a copy of the Rules which he drew up for his own guidance in visiting his parishioners.

These interesting documents are dated July 28th, 1672, in which year he commenced Doctor of Divinity in the University of Dublin, being then Vicar of St. Andrew's, Dublin. And it is curious that even at that time, Dr. Anthony Dopping found it necessary, in exhorting his parishioners to the observance of the Rubric, to guard the more ignorant of them from supposing that he was "a bringer in of *innovations.*"—I remain, sir, your obedient servant,

Trinity College. James H. Todd.

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* Keith, Scottish Bishops, pp. 135–6.

† These will appear in our next.—[Ed.

Advertisements.

ST. MARK'S INSTITUTE, Orange, Essex County, New Jersey. Thomas Jones Pope, Proprietor and Principal.—This Institution has been established for the reception of a very limited number of young gentlemen (6) into the family of the Proprietor, for instruction in all the branches of a polite and useful education, according to the English Academical Method.

It is situated in one of the most beautiful and healthy villages of New Jersey, only twelve miles from the City of New-York, on the line of the Morris and Essex Rail Road, and in a highly respectable neighborhood. The Premises are particularly eligible, being commodious and handsome, with some acres of land attached for the purposes of recreation. The Institute is also in the immediate vicinity of the Episcopal Church of Saint Mark.

Devoted attention will be given to the promotion of the comfort of the pupils, who will, as members of the Proprietor's family, have such regard paid to their morals and deportment as will in conjunction with their literary course, conduce to make them gentlemen and Scholars, and fit them for any station in society.

The select character of this Institution will obviate many of the evils attendant upon larger and more promiscuous establishments.

SESSIONS.

The first Session of the Institute will open on the first day of May next, and will close on the last day of September. The second Session will commence on the first day of November, and close on the last Friday in March.

All further information, references, &c., communicated *on application (post paid) to the* Proprietor, or at the office of this paper.

Orange N. J., April 28, 1849—tf

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, Miss Ayres, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September, A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

REPORT FOR APRIL.—The Mutual Benefit Life Insurance Co., No. 11 Wall-st., have issued, during the month of April, 1849, One Hundred and Fourteen Policies, viz.:

To Merch'ts & Traders	27	To Clergymen	3
" Mechanics	11	" Brokers	3
" Manufacturers	13	" Pub. Officers	4
" Clerks	11	" Agents	4
" Physicians	5	" Teachers	6
" Farmers	5	" Steamboat Captains	3
" Ladies	5	" Gentlemen	4
" Lawyers	4	" Other occupations	6
	81		33
			81
Total Policies issued in April,			114

Robert L. Patterson, President.

Benjamin C. Miller, Secretary.

Joseph L. Lord, Agent.

James Stewart, M. D., Medical Examiner, residence No. 3 Abingdon Square, at the office daily from 2 to 3 o'clock. May 12

LIGHTNING RODS.—Orders for A. M. Quimby's improved lightning rods, addressed to him at his residence in 27th St., between 2d and 3d Avenues, New York, will receive immediate attention. When the building to be protected is at a considerable distance, a description of the same, including one or two rough sketches, such as a plan of the roof, showing the position of the chimnies, ridges, &c., is required, and the rods and fixtures are then forwarded, with written directions for putting them up. March 24—tf

BOOKS AND STATIONERY.—Huntington and Savage, Booksellers and Stationers, 216 Pearl-st. N. Y., keep constantly for sale a very large and well selected stock of School, Classical, and Miscellaneous Books, Blank Books, and Stationery, to which they would invite the attention of Booksellers, and Merchants generally.

H. & S. publish some of the best and most saleable School Books now in use in the United States, among which are—

Burritt's Geography of the Heavens, accompanied by an Atlas; the only treatise on Astronomy now in general use, $1 25.

Mitchel's Burritt's Geography of the Heavens.—Being Burrit's Geography of the Heavens, revised and improved by Prof. O. M. Mitchel, Director of the Cincinnati Observatory, accompanied by a new Atlas, medium quarto, comprising 27 Star Charts; showing the relative magnitudes, distances, and positions of all the stars, down to the 6th magnitude, inclusive; also, the principal Nebulæ Clusters, Nebulous Stars, Double and Multiple Stars; together with the telescopic appearance of some of the most remarkable objects in the Heavens. Just published, $1 25.

Parley's Primary History of North America, comprising United States, with notices of Mexico, Canada, &c., 216 pages, 18mo. 38 cts.
" Primary History of South America and West Indies, 216 pages, 18mo. 38 cts.
" Primary History of Europe, 216 pages, 18mo. 38 cts.
" Do. Do. of Africa, in preparation.
" Do. Do. of Asia, including Bible History.
Goodrich's Ancient History, 1 vol. 12mo. 550 pp. $1 13.
" Modern History, " " " $1 18.
" Pictorial History of the United States, 80 cts
" Pictorial History of France, 80 cts.
" Pictorial History of England, 80 cts.
" Pictorial History of Greece, 80 cts.
" Pictorial History of Rome.
Peter Parley's Geography for Beginners, new edition, neatly bound in stiff covers, and illustrated with 18 maps and 150 engravings; decidedly the best and cheapest introductory Geography published in the country, 25 cents.
The National Geography, by S. G. Goodrich, illustrated by 60 colored stylographic maps, and 220 beautiful engravings, accompanied by a Globe Map, on a new plan. 1 vol. medium, 4to. new edition, 50 cts.
The best book for *Teaching* now in use—Webster's University Dictionary. This edition contains about thirteen thousand more words than Walker's large Dictionary, and few persons require a larger work than this for reference.
Webster's High School Pronouncing Dictionary. 1 vol. 12mo. New edition, revised, 75 cts.
Do. Primary School Pronouncing Dictionary. New Edition, revised. 16mo. square, 40 cts.
Do. Dictionary. Pocket Edition, 32mo. emb'd plain, 50 cts.
Do. Dictionary. Pocket Edition, 32mo. emb'd gilt, 75 cts.
The above Dictionaries are more generally used than any other kind, and as they are now from new stereotype plates, conforming to Dr. Webster's standard work, by Prof. Goodrich, the Publishers anticipate a large increase of sales.
Pinney's First Book in French, 1 vol. 18mo., 50 cts.
This book is more simple and easy for beginners than any heretofore published in the New Method, and is designed to precede Mr. Pinney's large work.
Pinney's First Book in French, with a Key, 62 cts.
The Practical French Teacher; or a new method of learning to read, write and speak the French. By Norman Pinney, A. M., 1 vol. 12mo. $1.
Key to the Practical French Teacher, 63 cts.
A Practical Grammar of the English Language. By Edward Hazen, author of the Speller and Definer, 50 cts.
A New Introduction to the Science of Algebra. By Silas Totten, A. M., President of Trinity College, Hartford. 1 vol. 12mo. $1.
Mrs. Lincoln's Botany. This work has been thoroughly revised, and improved by large additions of Southern and Western plants, and few books have a wider and more justly deserved popularity, $1 25.
Phelp's Chemistry. New Edition. 1 vol. 12mo, 75 cts.
Do. Natural Philosophy. New Edition. 1 vol. 12mo. 75 cts.
Do. Botany for Beginners. An Introduction to Mrs. Lincoln's Botany, for the Use of Common Schools, 1 vol. 18mo. 50 cts.
Do. Chemistry for Beginners; designed for Common Schools. 1 vol. 18mo. 50 cts.
Do. Natural Philosophy for Beginners. Same sizet 50 cts.
Do. Geology.
Kame's Elements of Criticism. By Abraham Mills, A. M., 1 vol. royal 12mo. $1 25.
Astronomical Maps. By H. Mattison, 16 Nos. cloth backs and rollers, with case and book, per set, $20
Astronomical Maps on heavy paper and rollers, $15
Elementary Astronomy, to accompany the Astronomical Maps. By H. Mattison. 18mo. 50 cts.
Sermons to Presbyterians. By G. T. Chapman, D. D 1 vol. imperial 12mo. $1 25.
The Book of Psalms, translated into English Verse. By the Rt. Rev. George Burgess, Bishop of the Diocese of Maine, 1 vol. 12mo. 75 cts.

☞ Academies and Schools supplied, and a liberal deduction from above prices made. Nov11

COLLEGE GRAMMAR SCHOOL, Brooklyn.—The undersigned, having received encouragement from numerous sources, have determined to establish in the city of Brooklyn, near the Heights, an institution for the educating and training of Boys, for professional and *commercial* life.

This Institution will be called "The College Grammar School," and is designed to embrace the thorough moral and religious training of the pupils committed to its charge, as far as the constant supervision and *companionship* of the Teachers can attain that object.

To accomplish this plan more effectually, and to accommodate their friends not residing in Brooklyn, in addition to the regular Day School, the Teachers will receive into their common household, where they will be under their constant care, and the attention of a competent matron, a limited number of Boarders.

In undertaking the arduous labors, which a thorough education on such a basis demands, the undersigned Teachers rely confidently on their experience in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

With like confidence do they appeal to the testimony of their former employers and friends in regard to their faithfulness and devotion to the pupils committed to their charge.

In the Classical, Mathematical, and Commercial Departments, they propose a high standard of excellence; to which, they trust, the varied experience of many years and assiduous labors, will enable them to attain.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life.

No pupil will take position in Class without thorough examination in the first principles of the studies pursued.

PRIMARY DEPARTMENT.

Particular attention will be paid to the Primary Department, and no exertion will be spared in drilling the younger pupils before advancement to the higher classes.

LOCATION.

The site selected for the School is at the new building, corner of Atlantic street and Clinton, a quiet and retired part of the beautiful city of Brooklyn, easily accessible from the Metropolis or neighboring cities.

SESSIONS.

The Scholastic year will be divided into four terms, commencing on the 1st of May, 1st September, 15th November, and 1st February. There will be a summer vacation during the month of August, and a week's recess during the Christmas Holidays.

TERMS.

Boarders will be charged $75 per quarter for Board, washing, &c., and for full course of Tuition in every branch. Day Scholars will be charged $20 per quarter for full classical course, including the modern languages.

For the English course, with the modern languages, the charge will be $15 per quarter.

The Tuition in the Primary Department will be $10 per quarter.

Payments will in all cases be expected quarterly in advance.

Books will be furnished to pupils at publishers' prices.

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ORGAN BUILDING.---The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.

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November 11

SCHOOL FOR MORAL DISCIPLINE. The undersigned proposes to open a School immediately after the Christmas holidays, at City Point, opposite Fort Independence, commanding a beautiful view of the harbor, islands and shipping, and enjoying a most pure and exhilarating atmosphere; and he trusts that the experience he has had under the Rev. E. M. P. Wells, will insure him the confidence and patronage of the public.

Moral Education is the peculiar object of this School; to educate boys, not as if they were physically, but morally, men; men in infancy; and to teach them to act now on the same principles which they must or ought to act on in future life; to form, (or, if need be, to *re-form*,) a moral character; to treat them as possessing a soul as well as a body, a heart as well as an intellect; and as if existing not for this world, but in this world for another; not only to give power to the intellect, but to direct it; not simply to have the intellect under the control of the heart, but to bring that heart under the influence of those great moral principles which form the Government of God.

In Intellectual Education the object is to teach the pupil to think, to reason, to investigate, to discover for, and teach himself, rather than to write down on the voluminous pages of the memory the acquirements of others, without making them his own.

Physical Education is a principal subject of practical as well as theoretical attention, in food, exercise, air, bathing, the organs, and the habits. It is considered important, not simply for its effects on the body, but chiefly for its effects on the mind. Many of the vices in life arise from a neglect of Physical Education.

Exercise is taken regularly three times a day, Sundays not excepted.

Daily Bathing, in sea water, is strictly attended to.

Studies.—The regular studies are the Elementary and Higher Branches requisite for a thorough English Education, including Singing, Book-Keeping, Exchanges and Navigation.

Extra studies are the Ancient and Modern Languages, Instrumental Music and Drawing.

The Government is moral suasion, rather than physical force. The object is to show the reason for obedience and thus lead the mind to approve of, and pursue, the good; never to indulge, but always to be kind; never to be severe, but always to be strict; to obtain unqualified obedience, by request, if possible, but always to obtain it; and, in this case, not to accomplish it by the infliction of sudden pain or fear, but by a gentler, yet longer process; the privation of play, of conversation, of familiar social intercourse with the instructors. We wish not to punish evil, but to cure it; and better yet, if possible, to prevent it. For this purpose, the boys are always with some member of the government, or one of the instructors. At study, at play, at meals, at rest, by night and by day, the boys are always with the Superintendent or a teacher.

Conditions.—Boys are received for a period of not less than six months, nor under the age of nine years. The boys, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 50 per week. The first quarter is to be paid in advance. As a boy is not to be received for a less term than six months, so the full expenses of the six months are to be paid. All expenses for board, tuition, books, (except for extra studies) stationary, washing, mending, medical attention, &c., are included in the foregoing charge.

Extra studies, $5 per quarter, for each branch, (in classes) except Music and Drawing, which are $10 per quarter.

The School is under the supervision of a Visiting Committee, consisting of Rev. E. M. P. Wells, Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

References.—The gentlemen of the visiting Committee. WILLIAM BRADFORD.

☞ All communications should be addressed to William Bradford, Principal of School for Moral Discipline, City Point. Jan6,1849,tf

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 15 Wall street. Nett amouut of accumulated Premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

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May22—tf

NEW ORGAN OF ANNUNCIATION Church, New York, Rev. S. Seabury, D. D. Rector. At a meeting of the Vestry, held Oct. 2d, 1848, Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and approval of the same.

Reported. That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptnace of the Organ, and move a vote of the Vestry commendatory of the instrnment, and of Mr. Jardine as the consttuctor thereof.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone* and *perfect voicing*, renders the Organ, in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

The Committee offer the following resolutions.

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished, even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry.

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct deportment of Mr Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder. Signed, Floyd Smith.

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Dr16.tf

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Inverness, Nov. 24, 1848—1y1tmi.3tm4p

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